RENAISSANCE OF ISLAMIC CULTURE AND CIVILIZATION IN PAKISTAN

DR. ABDUR RAUF

SH. MUHAMMAD ASHRAF
KASHMIRI BAZAR · LAHORE

By the Same Author

- Nafsiyat, Lahore, 1952.
- Bachun Ki Nafsiyat, Lahore, 1950, 1954, 1957, 1961.
- Bachun Ki Tarbiyat, Lahore, 1957.
- Bachun Ki Rahnumay, Lahore, 1959.
- Jadeed Taaleemi Nafsiyat, Lahore, 1958, 1960, 1962, 1965.
- Dynamic Educational Psychology, Lahore, 1958, 1962.
- Shakhsiyat Ka Mutala (Adapted Trans.), Lahore, 1961.
- Bachun Ke Liye Quran, Lahore, 1963, 1964.
- Religious Education in West Pakistan, Lahore, 1964.
- Bachun Ke Liye Hadith, Lahore, 1965.

RENAISSANCE OF ISLAMIC CULTURE AND CIVILIZATION IN PAKISTAN

DR. ABDUR RAUF
B.A. (Hons.), M.A. (Phil.),
M.A. (Psych.), Diploma in Journalism,
Certificate and Diploma in French, Certificate in Spanish,
Post-Graduate Diploma in Islamic Studies, Ph. D. (London)

Director
West Pakistan Bureau of Education
Lahore

SH. MUHAMMAD ASHRAF
KASHMIRI BAZAR, LAHORE (Pakistan)

Copyright

August, 1965

PRINTED AT ASHRAF PRESS, LAHORE AND
PUBLISHED BY SH. MUHAMMAD ASHRAF
KASHMIRI BAZAR, LAHORE (PAKISTAN)

To

That Great Torch-Bearer

of

Culture and Civilization

(*peace be upon him*)

Contents

CHAPTER XI

CHAPTER XII

FOREWORD

Dr. Abdur Rauf's survey presents an admirable picture of the spirit and direction of the renaissance of Islamic culture and civilization underway in Pakistan. The book is an indispensable study for the students of religion, ethics, culture, education, history, politics and the allied fields. The present world is fast becoming an indivisible whole with developments taking place in one region affecting the course of events in the others. Conscious of this reality the author has indicated at several places the implications of the Pakistani renaissance for the rest of the world. From this point of view the book provides an enlightening reading for all those interested in the promotion of peace and international understanding.

Another appreciable feature of this informative work is its pioneering nature. While Pakistan is in the grips of a strong wave of revival and regeneration very few attempts have so far been made, either in or outside the country, to present a faithful and a comprehensive account of this vital process. The author seems to have achieved a fair level of success in striking a reasonable balance between the popular mode of presentation and the scholarly style.

PROF. ALA-UD-DIN SIDDIQUI,
Head of the Department of Islamic Studies,
University of the Punjab, Lahore,
and
Chairman, Advisory Council of
Islamic Ideology, Pakistan.

Lahore,
July, 1964.

INTRODUCTION

The Pakistan Movement was propelled by a tremendous passion for the renaissance of Islamic culture and civilization. The process of regeneration has been going on ever since the day Pakistan emerged as a sovereign Muslim state. All fields of life in contemporary Pakistan are now feeling the pulse of renaissance—the home, the mosque, the educational institution, the market place and the parliament. The constitution of Pakistan and her national institutions are making adequate provisions for the promotion of Islamic principles and practices.

The present survey presents an account of the way the spirit of renaissance is operative in various sectors of the Pakistani society. At the same time an endeavour has been made to spell out the international implications of this wave of renaissance of Islam—the symbol of tolerance, peace and harmony.

The writer feels extreme pleasure in acknowledging his gratitude to the authors and publishers of the works listed in the bibliography, which he has consulted rather frequently. He is also indebted to the academic staff of all the institutions and agencies mentioned in the text and a large number of Islamists of Pakistan for their co-operation and guidance.

Lahore, 1965. A.R.

INTRODUCTION

The Pakistan Movement was prompted by a tremendous urge for the renaissance of Islamic culture and civilization. The process of regeneration has been going on ever since the day Pakistan emerged as a sovereign Muslim state. All facets of life in contemporary Pakistan are now feeling the pulse of renaissance—the home, the mosque, the educational institutions, the market place and the parliament. The Constitution of Pakistan and the various institutions are making adequate provisions for the promotion of Islamic principles and practices.

The present survey presents an account of the way the spirit of renaissance is operative in various spheres of the Pakistani society. At the same time an endeavour has been made to spell out the international implications of this wave of renaissance of Islam, the symbol of tolerance, peace and harmony.

The writer feels extreme pleasure in acknowledging his gratitude to the authors and publishers of the works listed in the bibliography, which he has consulted rather frequently. He is also indebted to the authorities of all the institutions and agencies mentioned in the text and a large number of Islamists all over for their co-operation and guidance.

Lahore, 1967 A.R.

CHAPTER I

THE ORIGIN AND GROWTH OF ISLAMIC CULTURE AND CIVILIZATION

ISLAMIC culture and civilization are as old as the human race itself. The history of origin, growth and dissemination of this unique and dynamic culture is a fascinating study. The story begins with the first Muslim Prophet, Adam (peace be upon him). Prophet Adam was the first citizen of the world and the progenitor of human stock. His descent from heavens, which marks the beginning of human civilization, was a great blessing for all mankind. According to the Muslim belief humanity is one race (S. iv, V. 1) and God has been guiding it through a galaxy of Divinely-chosen human beings, technically termed as prophets and messengers (S. x, V. 47; S. xiii, V. 7; S. xxxv, V. 24). This chain of prophets and messengers, totalling approximately 1,24,000, started with Adam and culminated in Muhammad (peace be upon them). In between it includes, inter alia, prophets like Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, David, Solomon, Moses and Jesus (peace be upon them).

Universality of the Prophetic Messages

The Muslims revere the original messages of all

these prophets without maintaining any discrimination (S. ii, V. 4, 136; S. iii, V. 83; S. iv, V. 136, 150-52) which according to them have a universal bearing. "The message of these prophets was one and the same and was not meant for any particular clime or country or people. It had a universal application for mankind as a whole wherever they lived. The Quran states that there is no corner of the world occupied by man where this universal message was not delivered. Nor hath there been a people unvisited by a warner (Q. 35 : 23)" (42, p. 154).

THE FOUNDATIONS OF ISLAMIC CULTURE

According to the Muslim faith all of these prophets have had been propagating Islamic way of life with varying emphases on certain laws, principles and practices having some special significance for the people they were ordained to guide. Islamic culture is an interpretation of the will of God as conveyed to humanity through the agency of the prophets starting with Adam and culminating in Muhammad. With Prophet Muhammad, however, Islamic culture got an extraordinary impetus, attaining to the zenith of its grandeur. Born in Mecca (Saudi Arabia) in August, 570 A.D. he continued propagating Islam till he died in 632 A.D. Prophet Muhammad was an unparalleled torch-bearer of mutual understanding, tolerance, social justice, universal brotherhood and peace. The Holy Quran describes him as 'Mercy

unto all nations' (S. xxxi, V. 107).

World's Cultural Picture and Muhammad's Noble Mission

The full import of Prophet Muhammad's contribution to human civilization can be better comprehended by reviewing the cultural background of the world of the seventh century when he started preaching the message of Islam. "Religion, philosophy and learning were at a low ebb. The spirit, the mind, and the intellect languished. Mankind had entered upon a decline. The earth seemed to be dying. It was the darkest period of the Dark Ages" (148, p. 15). Ethics and religion had ceased to play any constructive role in the life of people. "Judaism, Hinduism, Buddhism, Confucianism, and Zoroastrianism had long ceased to have any healthy effect on the lives of their votaries, and the followers of these religions had not only ceased to practise virtue, but, worst of all, they had begun to look upon vice as virtue, and many of them attributed indecent and immoral practices to their sages and their gods" (23, p. 782, f.n. 1941). Describing the overall deteriorating conditions of the age the Quran says: "Corruption had overtaken both land and sea in consequence of that which the hands of men had wrought" (S. xxx, V. 41).

It was against this gloomy background that Muhammad started his noble mission of awakening

and reformation. The Quran refers to him as a 'light' for the whole of the world (S. v, V. 15, 16), with the express mission of leading mankind from darkness to light (S. lxv, V. 11). The record of his contributions to the field of human salvation, patent on the annals of history, is unparalleled. He has been universally acknowledged as one of the greatest benefactors of humanity.

With him Islamic religion completed all processes of its evolution. Says God in the Holy Quran: "This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion" (S. v, V. 3). It may be noted that just before Prophet Muhammad Jesus Christ had said (50, p. 1097): "I have yet many things to say unto you, but you cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (Jn. 16 : 12, 13). Muslims regard Prophet Muhammad as a perfect model and a source of inspiration for every walk of life (S xxxiii, V. 21).

Islamic Concept of Universal Human Brotherhood

Although Muhammad and the preceding prophets of Islam lived and preached in different times and places yet the core of their message and its main emphasis invariably centred round the same theme: the doctrine of oneness of God, the oneness of humanity and the paramount role of the sublime

values of life. The acceptance of the fact of God's universal sovereignty entails acceptance of the complimentary fact of the universal human brotherhood. Islam transcends the narrow national limitations based exclusively on geographical, economic, racial or linguistic considerations. This fact makes Islamic nationalism one with internationalism.

One of the most retrogressive elements in the western civilization has been the abnormal growth of territorial nationalism, with its emphasis on what is called the national characteristics. This unhealthy development has tended to kill the basic human element in the art and literature of Europe. As a progressive social movement Islam, on the contrary, denounces the ideas of narrow nationalism. Instead it advocates a dynamic concept of brotherhood based on common ideals and values, good character and conduct. Denationalization and deracialization are the hall-marks of Islamic civilization. "All distinctions between various classes of mankind, based on pride of race or language or privilege, wealth and power are devalued by Islam and in their place it brings in the bond of spirit, the tie of faith as a cement with which to weld mankind in an 'enduring oneness'" (51, p. 7).

The spirit of universal brotherhood fostered by Islam has always been a source of inspiration for all mankind. "The fellow-feeling of Muslims, from Morocco to China, whatever their race or colour, their language or nationality, is a great object-lesson

to mankind in the possibility of a universal brotherhood based on spiritual ideals. If Islam has succeeded in transcending many of the obstacles to brotherhood and equality which have proved so fatal under other creeds, it must be possible for a still wider fellowship to be established which shall unite the whole of the mankind" (116, p. 84).

Impetus from Quest for Knowledge and Haj

The Islamic notion of brotherhood got added impetus from the repeated emphasis laid by the Quran and Prophet Muhammad on the pursuit of knowledge. The early Muslims travelled extensively with a view to exchanging their knowledge and experience with others. This strengthened further the already existing spiritual kinship between them and those who came under their influence. Muslim scholars thus kept in touch with one another all over the world maintaining intellectual unity and promoting fraternal ties.

The most widely-organized training in oneness of all mankind, however, is provided by the Islamic institution of Haj—the annual pilgrimage to Kaabah, the Muslim sanctuary at Mecca. "All pilgrims clothed in simple white dress symbolise the simplicity and purity of Islam, and impress the onlooker with the sense of equality and fraternity which the congregation acquires. The mental discipline is inculcated when all stand together as equals and

repeat the formula: 'I am at your service, O Divine Master! I am at your service.' This individual as well as collective dedication of life to the Lord of Heavens and earth is another lesson that the pilgrim gets in Haj . . . Haj affords to the pilgrims a mass education in self-sacrifice, patience, equality and fraternity. It is here that the geographical nationhood gets merged into universal nationhood on human level" (243, p. 1).

Emphasis on Peace, Friendship and Goodwill

Etymologically Islam is the religion of peaceful submission to the will of the Creator and a peaceful behaviour towards His creation. The word Islam is derived from its root 'silm' which means 'peace', 'security', and 'submission to the will of God'. In fact according to Islam complete submission to God is synonymous with complete peace. Islam thus stands for the attainment of peace and prosperity not through lethal weapons or sheer diplomacy but through surrender to the will of God. The word 'silm' occurs in the following Quranic verse: "O you who believe, enter into complete peace and follow not the footsteps of devil" (S. ii, V. 208). The Quranic directive is to follow complete peace in all spheres of life rather than a sectional or a partial peace in some fields only. The Holy Quran mentions God as, "the Source of peace and the Bestower of security" (S. lix, V. 23). It is full of verses

emphasizing the promotion of peace, *e.g.*, "God loves not disorder" (S. ii, V. 205); "Do not seek disorder on earth" (S. xxviii, V. 77); "Do not go about committing iniquity on the earth and causing disorder" (S. vii, V. 74; S. xi, V. 85; S. xxix, V. 36).

Quran invites attention repeatedly to the oneness of all mankind and commands the Muslims to promote peace and order. In fact, the very basis of the Islamic state is an ideology which aims at bringing about peace and prosperity in the whole of the world. Highlighting the common origin of humanity and the urgency of promoting social relations the Quran says: "O mankind, surely We have created you from a male and a female and made you tribes and families that you may understand each other" (S. xlix, V. 13). According to Islam the main purpose of the sacred missions of all Muslim prophets was to further peace and to disseminate God's blessings in the entire universe. Prophet Muhammad has been described as a blessing for the whole of the world (S. xxi, V. 107). When Muslims greet each other the first thing that they utter is: "peace be on you, and the mercy of Allah and His blessings." In fact, the basic significance of peace in the Islamic scale of values could be better appreciated by the fact that every Muslim is supposed to recite the following prayer for peace five times a day:

O Lord, Thou art Peace,
From Thee flows Peace,

And to Thee returns Peace,
O Lord, make us live in Peace,
And enable us to enter
The eternal abode of Peace.

A Unique Experiment in Human Unification and Civilization.

Islam introduced a new and a revolutionary concept for the unification and development of humanity. "A new idea of the unity of the human race as a whole, not of the unity of this or that nation, was introduced into the world, an idea so mighty that it welded together nations which had warred with and hated each other since the world began . . . It not only cemented together the warring tribes of one country but it established a brotherhood of all nations of the world, even joining together those which had nothing in common except their common humanity. It obliterated differences of colour, race, language, geographical boundaries, and even differences of culture. It united man with man as such, and the hearts of those in the far east began to beat in unison with the hearts of those in the farthest west. Indeed, it proved to be not only the greatest but the only force unifying man, because, whereas other religions had succeeded merely in unifying the different elements of a single race, Islam had actually achieved the unification of many races, had harmonized the jarring and discordant elements of humanity" (22, p. 9).

Honest historians have never felt any reluctance in paying tributes to the unique role of Islam as a unifying and civilizing force. "In the fifth and sixth centuries the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate to take their place . . . It seemed then that the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown. The old tribal sanctions had lost their power. The new sanctions created by Christianity were working division and destruction instead of unity and order . . . Civilization like a gigantic tree whose foliage had overreached the world . . . stood tottering . . . rotted to the core . . . It was among these people that the man was born who was to unite the whole known world of the east and south" (66, pp. 265-69).

A dispassionate study of history reveals that Muslims always strove to develop human culture and civilization. While doing so they were motivated by a sense of Divine mission. "In essence Islamic history, therefore, is the fulfilment, under Divine guidance, of the purpose of human history. It is the kingdom of God on earth, to use the Christian phrase, the good society, to use the Greek" (250, p. 39).

THE ORIGINAL SOURCES OF INSPIRATION AND THEIR PRESERVATION

Unwarranted doubts have been cast in the West on the origin of the inspiration of Islamic culture. The fact that the main force behind all the literary, scientific and philosophical contributions of Muslim scholars was the religion they professed has not been properly recognized. The Holy Quran attaches special importance to the development of knowledge and culture. "Whoever is given knowledge is given indeed abundant wealth" (S. ii, V. 269). Reference to the vital significance of knowledge occurs on almost every page of the Holy Quran. "The word 'Knowledge' occurs at least eighty times in the Quran and its derivatives about 800 times. Whilst the other attributes of mind such as 'understanding', 'remembering', 'thinking', 'collocating', 'reasoning', etc., and their derivatives are numerous" (232, p. 137). Indeed the status of knowledge is rated equal to that of the faith: "Allah will exalt those who believe and those who are given knowledge to high degrees" (S lviii, V. 11).

Prophet Muhammad's Emphasis on Knowledge

Prophet Muhammad laid special stress on the acquisition of knowledge. One of his favourite prayers was: "My Lord, increase me in knowledge" (S. xx, V. 114). He emphasized severally that "the seeking

of knowledge is obligatory upon every Muslim" (14, p. 15). One of his directives was : "seek knowledge from cradle to grave" (266, p. 22). He considered that "studying together for an hour during the night is better than spending the whole night in devotions" (28, p. 59). Highlighting the sanctity of knowledge the Prophet said : "He who goes out in search of knowledge, is in God's path till he returns" (28, p. 55). Knowledge was to be acquired from all possible sources : "The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it" (24, pp. 37-38). Speaking of the exalted position of the scholars he said : "The learned ones are the heirs of the prophets—they leave knowledge as their inheritance ; he who inherits it inherits a great fortune" (24, pp. 38-39).

The Prophet laid particular emphasis on the spread of knowledge : "Knowledge is maintained only through teaching" (24, p. 38). "Acquire knowledge and teach it to the people . . . " (28, p. 63). To him knowledge not put to the service of humanity was no knowledge at all. "Knowledge from which no benefit is derived is like a treasure from which nothing is expended in God's path" (28, p. 36).

Right from the earliest dawn of their history the Muslims had taken these and innumerable other precepts about knowledge to the core of their heart. Acquisition and dissemination of knowledge and wisdom became the immortal mission of their life, playing a vital role in the evolution of their culture.

Compilation of Quran and Hadith—the Basic Original Sources

The early Muslims were very enthusiastic and methodical about preserving their original sources—the fountainhead of their inspiration. The first task confronting them was the collection of all Quranic verses in one place in the form of a regular volume. Having done that job they turned towards those sciences which helped them in understanding the meaning and purpose of Quran. This led to the development of grammar, composition and literary criticism. Their attention was focussed next to the compilation of the sayings of the Holy Prophet (Hadith). This task was also accomplished with meticulous care and remarkable ingenuity.

Introduction of the Systems of Authority and Antecedents

In order to ensure the authenticity of Prophetic sayings the Muslims evolved regular methods of reporting and evaluating, known as the system of the authority (*isnād*) and the system of antecedents of the narrator (*asmā'ur-rijāl*). The comprehensive standards and tests of evaluation and scrutiny prescribed by them to ascertain the veracity or otherwise of the reported narration are simply amazing. The prescribed standards and the procedures of the probe into narrator's antecedents were so rigorous and so foolproof that the possibility of error and omission

was almost ruled out. "The critical investigation of Isnad has caused the Muslim scholars to make thorough researches. They endeavoured not only to ascertain the names and circumstances of the authorities (ridjal) in order to investigate when and where they lived, and which of them had been personally acquainted with the other, but also to test their reliability, truthfulness and accuracy in transmitting the text to make certain which of them were 'reliable' (thika)" (84, p. 117).

Development of the Sciences of History and Historiography

The Muslims introduced the method of *Isnād* at a time when the world was ignorant of the necessity and utility of the scientific ways of evaluating, recording and preserving historical data. "The scientific method of giving Isnad (proof) with the text was introduced by the Arabs as is borne out by the history. It is completely absent from the literature of the Greeks, the Romans, the Christians and the Hindus" (141, p. 11). By initiating this method the Arab Muslims became the founders of scientific history and modern historiography. "The form of historic composition is unique in the case of the Arabs and meets the most essential requirements of modern historiography, namely, 'back to the source', and 'trace the line of authorities'" (115, p. 3).

Their epoch-making contributions in this field

have been universally acknowledged. The modern historical thinking is deeply indebted to the Muslims. They made definite and valuable advances beyond previous historical writing. They opened up new vistas in the sociological understanding of history. In fact, it were they who are the real founders of scientific historiography. "The cultural value of Muslim Historiography rests on its significance as a Muslim phenomenon . . . The development of modern historical writing seems to have gained considerably in speed and substance through the utilization of Muslim historical literature which enabled western historians, from the seventeenth century on, to see a large section of the world through foreign eyes . . . Muslim historiography . . . helped indirectly and modestly to shape the present-day historical thinking . . . For many centuries, Muslim historiography was superior to all contemporary non-Muslim works" (228, pp. 173-74).

The Original Sources as the Basis

The painstaking devotion to the demands of accuracy and precision in reporting and preserving as displayed by the early Muslims has no parallel in history. They demonstrated an incredibly unique sense of responsibility in recording Quranic verses and compiling the Prophetic sayings and in their transmission from generation to generation. This resulted in the preservation of the original spirit and

the contents of their culture and its freedom from extraneous contaminations, wilful mutations and unfounded innovations. Thus whatever the shape and volume of the later edifices the basis of their culture and civilization continued to remain the unmutilated original sources—the word of God Almighty (Quran) and the sayings of the Holy Prophet (Hadith).

ROLE OF AGGRESSION IN THE DISSEMINATION OF ISLAM

The story of the rise and spread of Islam is a unique chapter in the history of human civilization. Aggression has played the least part in this gigantic process which was responsible for transforming the destinies of world's most outstanding nations. Muslims always cherished peace and endeavoured hard to promote harmony and mutual understanding at all costs and at all levels of their existence. They avoided war and conflict to the maximum possible. "Islam regards war as an abnormal and destructive activity, to which recourse should be had only as the last resort. The Quran describes war as a conflagration, and declares that it is God's purpose to put out such a conflagration, whenever it erupts, meaning that when war becomes inevitable it should be waged in such a manner as to cause the least possible amount of damage to life and property; and that hostilities should be brought to a close as quickly as possible "Whenever they kindle a fire for war, Allah extinguishes it. They strive to create disorder in the earth,

The Origin and Growth of

and Allah loves not those who create disorder (5:65)" (148, p. 176).

The Muslims invariably preferred and promoted peace and resorted to war only when there was no other alternative. "Except on the occasions when the Faith was endangered or except when defending the self became urgent peace was always the beloved slogan of Islam" (44, p. 12). The entire course of the spread of the Islamic culture is permeated by this slogan which has contributed very substantially to a wholesome development of the human race as a whole.

West's Misconception of Jihad

The fact needs proper appreciation that the holy wars waged by Prophet Muhammad were either purely defensive in nature or simply cultural campaigns in essence. A number of western orientalists have either failed to grasp this point or have been guilty of wilful distortion of the truth. "Westerners associate force with the spread of Islam. Their conception of Jihad or 'holy war' is distorted beyond recognition ... It may be stated categorically that the wars of Muhammad were purely defensive in nature. Had they not been waged, the Muslims would have perished ... with what dire results for the future of civilization one can only imagine" (102, p. 53).

It is very unfortunate indeed that the West has misconceived the Islamic injunction on Jihad. A number of the Western writers, while interpreting

the meaning of Jihad, have presented it in a careless and dogmatic manner as a holy war waged by the Muslims against the non-Muslims with a view either to win them over to Islam or to exterminate them in case they refused to embrace Islam. Nothing could be more far from the truth than this queer definition of Jihad. To conclude from this, as most of these western writers do, that Islam is an intolerant faith and was spread by force is, therefore, obviously a rash induction.

Linguistic Connotation of Jihad

The very literal meaning of the word 'Jihad' dispells all misgivings about the purpose and significance of this widely misunderstood concept. "In language, 'Jihad' is far from being synonymous with war, while the meaning of war undertaken for the propagation of Islam which is supposed by western writers to be the significance of Jihad, is unknown equally to the Arabic language and to the teaching of the Holy Quran" (79, p. 197).

It is wrong to hold that Jihad conveys an exclusively militant connotation. "The term jihad is derived from the verb jahada (abstract noun, juhd) which means 'exerted'; its juridical-theological meaning is exertion of one's power in Allah's path, that is, the spread of the belief in Allah and in making His word supreme over the world ... The jihad, in the broad serse of exertion, does not necessarily mean

The Origin and Growth of

war or fighting, since exertion in Allah's path may be achieved by peaceful as well as violent means... The jurists, however, have distinguished four different ways in which the believer may fulfil his jihad obligation : by his heart ; his tongue ; his hands ; and by the sword" (138, pp. 55-56). Thus it is an error to restrict the meaning of the concept to war and aggression alone. The most commonly understood meaning of the term in the Muslim history rather has had been the dissemination of good through discussions, persuasion, propaganda, etc.

"The propagation of Islam is no doubt a religious duty incumbent upon every true Muslim who must follow the example of the Holy Prophet, but the spread of Islam by force is a thing of which no trace can be found either in the Holy Quran or in the traditions of the Holy Prophet. Islam is against aggression, sanction is given for war only in self-defence, "Fight in defence of the cause of God against those who attack you but begin ye no hostilities. Verily God loveth not the aggressors. And if they (the enemies of Islam) incline towards peace, incline thou (the Prophet) also to peace, and have trust in God" (II : 16)."

"There is not the least ground for the oft-repeated allegation that Islam is intolerant and was propagated by the sword. The Quran states clearly: 'There is no compulsion in religion' and the reason is added: 'the right course is clearly distinct from the wrong one' (II : 255). It was only when the

Muslims' liberty and particularly their freedom of worship was threatened and actually attacked that Islam seized the sword in self-defence as it will ever do" (79, pp. 197-98).

The Wars of Muhammad and his Followers

Referring to the exaggerated and inflammable versions of the Jihad given by some biased western orientalists Toynbee writes: "In the first place we can discount the tendency which has been popular in Christendom—to over-estimate the extent of force in the propagation of Islam . . . In the conquered provinces of the Roman and Sasanian Empires the alternatives offered were not 'Islam or death' but 'Islam or a super-tax',—a policy traditionally praised for its enlightenment when pursued long afterwards in England by a Laodicean Queen Elizabeth". (258, p. 488).

As a matter of fact even the early wars of the Muslims had the least of the element of aggression involved in them. "Even at the time of the conquest in the first century of Islam, actual fighting played a comparatively minor role. Most of the conquests were achieved by surrender and peace treaties. These invariably contained clauses under which the 'People of the Book' in the conquered territories could retain their faith subject to certain, on the whole not too painful, conditions. The notion of 'conquest by fire and the sword' does not conform to reality

. . . Even the 'pagan' population of the conquered territories were not put to the sword" (157, pp. 94-95).

These observations are more literally true about the wars of Prophet Muhammad. Wars waged by him can hardly be labelled as "wars" in the ordinary sense of the term when studied against the background of the ultra-humanitarian regulations governing the conduct of war which he prescribed, the relative non-existence of bloodshed, complete absence of war-time immoralities, the amazingly liberal amnesties granted to the defeated enemies which, again, has no parallel in history and the complete mental transformation of the conquered.

Early Muslim Defence Policy

Even those instances of the Jihad wherein force was employed as the necessary evil the fact that characterized the defence policy of the Muslims was cultural dissemination rather than blind fanaticism or expansionism. This fact is perhaps best illustrated by the orders which the first Caliph, Abu Bakr (may God be pleased with him), issued to the army commanders before they set out for the first great campaign to Syria : "Men I have ten orders to give you, which you must observe loyally : deceive none and steal from none; betray none and mutilate none; kill no child, nor woman, nor aged man; neither bark nor burn the date palms; cut not down the

fruit trees nor destroy crops; slaughter not flocks, cattle, nor camels except for food . . . " (177, p. 65).

History is full of several instances wherein the non-Muslim population of the places that the Muslims conquered preferred Muslim conquerors to the rulers of their own faith. "A similar preference for Muslims as conquerors was voiced when the Muslim army reached the valley of Jordan and Abu Ubaidah pitched his tent at Fehl. The Christian inhabitants of the country then wrote to the Arabs . . . "O Muslims, we prefer you to Byzantines, though they are of our own faith, because you keep 'better' faith with us, are more merciful to us and refrain from doing us injustice and your rule over us is better than theirs, for they have robbed us of our gods and homes" . . . When army of Herculius drew near the city of Emessa the citizens closed the gates, saying to the Muslims that they preferred Muslim Government and Muslim justice to the injustice and oppression of the Greeks, their own co-religionists" (12, p. 126).

Similar instances are abundantly available in the history of Muslim conquest of India. "The conciliatory policy which Muhammad bin Qasim adopted towards all those who submitted to the Arabs also facilitated his task, and the Arab conquest was noteworthy more for voluntary surrenders than for bloody battles. At Nirun, the Buddhist priests had welcomed the genera', and at Sehwan the populace revolted against the Hindu governor and submitted

to Muhammad bin Qasim" (126, p. 4).

Cultural Implications of the Arab Conquests

The Arab conquests are characterized by their marvellous speed and orderly character. Their mode of fighting and the spirit of attitude towards the conquered people was dominated by a set of humanitarian principles and spiritual values. "Unlike the Goths, Huns and Vandals of earlier times who wrought such havoc in the Roman world, and unlike the Mongol hordes (Tartars) of a later age who brought unprecedented devastation in their wake, the Arabs did not give to the fire and sword everything that came under their way, but left the subjugated peoples in the peaceful enjoyment of their life and property and in the undisturbed exercise of their religion" (128, p. 45).

The Arab conquest thus ushered in a new era of civilization. "Under their rule a brilliant chapter in the history of mankind was to unfold itself, and their real claim to greatness was not that they conquered such a vast portion of the known world, but that they gave it a new civilization" (34, p. 15). Indeed it was the missionary motive of their conquest and the enlightened mode of their governments which were mainly responsible for blazing the path of the European renaissance. "Had the Arabs been barbarians like the Mongols, who stamped out the fire of learning in the East . . . the Renascence in Europe

might well have been delayed more than one century" (37, p. 241).

Emergence of Islam as a Dynamic Moral Force

This distinctive feature of the Arab conquests has been universally acknowledged. "Islam emerged into the civilized outer world, not as the crude superstition of marauding hordes, but as a moral force that commanded respect and coherent doctrine that could challenge on their own ground the Christianity of East Rome and the Zoroastrianism of Persia . . . To the people of the conquered countries the Arab supremacy signified at first little more than a change of masters. There was no breach in the continuity of their life and social institutions, no persecution, no forced conversion. But little by little Islam began to modify the old social structure of Western Asia and Egypt, and Arab elements to penetrate the old Hellenistic and Persian cultures" (82, p. 4).

The dynamic nature of the Arab conquests and their liberal treatment of the conquered races proved extremely congenial for the growth, popularity and permanence of Islamic culture and civilization. All those parts of the world which came under the Muslim rule have even till today found it worthwhile to retain in one form or the other the salient features of the Islamic culture. In other cases the still-

surviving remains of the Muslim culture, physical and ideological, proved so well-founded that they have defied all hostile manoeuvres aiming at their extermination or mutilation.

CHAPTER II

THE SPIRIT AND CONTENTS OF ISLAMIC CULTURE

ISLAM gave birth to a revolutionary civilization and a dynamic culture. Islamic culture is the name given to the creative civilization which kept on evolving with the march of time under the persistent influence of Islam. It had its origin in the teachings of Quran and the preachings of the line of Muslim prophets from Adam to Muhammad. It indicates that revolutionary attitude of mind which is the outcome of the fundamental Islamic principles—the belief in the unity of God, the dignity of man and the equality and unity of all mankind. Politically speaking this culture is Islamic in the sense that it flourished in Islam as a religion and a state.

Islamic culture has played a constructive role in the development of the humanity as a whole. "Muslim learning and culture became of eminent historical interest to the whole of mankind ; the knowledge gained by preceding civilizations was preserved and handed down, while important original contributions were added. Academies and libraries, erected everywhere, played a prominent role in this

development. This universal element in early Muslim culture was never entirely lost in later periods and still forms the common legacy of present-day Muslim culture" (265, p. 38).

SALIENT FEATURES OF ISLAMIC CULTURE

A brief description of some distinctive features of the Islamic culture is indispensable for a proper appreciation of the spirit and contents of this great civilizing force. Some of its salient features are :

(*i*) *The Unity of God*: The Islamic principle of the unity of God (tauheed), the unity, dignity and equality of mankind form the basis of this culture.

(*ii*) *Solid and Lasting Peace* : It stresses the promotion of solid and lasting peace throughout the world and lays down scientific foundations for the same.

(*iii*) *Creative and Reflective Thinking* : It presupposes freedom from all prejudices, promotes creative and reflective thinking and advocates a critical, reasonable and a balanced approach towards life in general and all of its multifarious problems.

(*iv*) *Critical Observation of Nature* : It recommends a careful observation of the phenomena of Nature and the discovery and appreciation of the laws governing them.

(*v*) *Whole Nature and Entire Humanity*: Its universe is the whole sphere of Nature and the entire humanity.

(*vi*) *Liberalism and Dynamism*: Islamic culture is very liberal and dynamic in spirit. It embraces the creative elements of all preceding cultures and provides, at the same time, enough scope for further adjustments and developments.

The inherent dynamism of Islamic culture enabled it to play a creative and a decisive role in the history of human civilization. During the medieval period Muslim contribution towards science and literature reached its zenith. Islamic culture connotes the collective achievements made by the Muslims from time to time.

Embodiment of Inspiring Ideals

Islamic culture is an embodiment of inspiring ideals. A brief reference to these ideals: moral, social, intellectual and political, which Islamic culture champions, will be enlightening:

(*a*) *The Moral Ideal*: The belief in virtuous deeds occupies a central place in the ethics of Islam. The universal moral values and the considerations of the development of character and conduct are accorded the highest priority. Says the Quran: "The

noblest of you in the sight of Allah is the best of you in conduct" (S. xlix, V. 13). "The best of you are those who have the most excellent morals," declared Prophet Muhammad (24, p. 373).

(*b*) *The Social Ideal*: The social ideal of Islam focusses attention on the development of a pattern of life and a social order wherein the distinctions of caste, creed, colour, financial status, etc., get no recognition whatsoever. Instead the moral virtues and the wholesome traits of character and personality are accorded the supreme consideration.

(*c*) *The Intellectual Ideal*: In the realm of intellect an ardent love of knowledge and learning receives the highest emphasis, so much so that "the ink of the scholar" is considered more sacred than even "the blood of the martyr" (25, p. 361) Acquisition of knowledge and wisdom is incumbent upon every Muslim (14, p. 15). The Holy Quran, whose every page is full of praise for knowledge and scholarship, even directs the Holy Prophet to seek more and more of knowledge (24, p. 31).

(*d*) *The Political Ideal*: On the political side the ideal includes the creation and organization of a welfare state, guided by clearly defined laws and institutions.

History of civilization bears abundant testimony to the fact that perspective appreciation and timely implementation of these ideals have played a

decisive role in the evolution of human civilization. In fact, they have been responsible for changing the entire course of human history. Even today these ideals are a constant source of direct inspiration to one-fourth of the entire world population and to many more people indirectly. The present contribution and future role of the Islamic ideals in shaping the destiny of human race can hardly be exaggerated.

THE SENSE OF MODERATION, RECONCILIATION AND SYNTHESIS

The Islamic culture is characterized by a dynamic sense of moderation. Says the Quran : "Thus have We made you a community properly balanced" (S. ii, V. 143). Islam advocates a sense of moderation in every-day living (S. xlii, V. 40). It warns sternly against all rigidities and radicalisms. Excess is prohibited even in the domain of religion : "O people of the Book, exceed not in your religion the bounds of what is proper" (S. iv, V. 171). Prophet Muhammad emphatically advocated that "the best approach is the middle one".

A Harmonizing and Reconciling Culture

While most of the cultures of the world emphasize one particular aspect of life at the expense of the others, Islamic culture avoids all such extremes. It

harmonizes the material and spiritual aspects of human personality. It reconciles the apparently conflicting demands of the real and the ideal. It is a practical synthesis between hedonism and asceticism.

Islamic culture attempts at a pleasant harmonization of individualism and collectivism. In Islam "the relation between the individual and the society has been regulated in such a manner that neither the personality of the individual suffers any diminution or corrosion, as it does in the Communist and Fascist social systems, nor is the individual allowed to exceed his bounds to such an extent as to become harmful to the community, as happens in the Western democracies. In Islam, the purpose of an individual's life is the same as that of the life of the community, namely, the execution and enforcement of Divine law and the acquisition of God's pleasure" (174, p. 55).

As viewed from this angle Islamic culture is the midmost of all the cultures. "The Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world ; in so far as the spirit of his revelation is concerned he belongs to the modern world" (130, p. 126). Islamic culture, therefore, cannot be given any traditional label—modern or ancient, eastern or western, etc. "In this sense Islamic culture is neither Eastern nor Western. It stands in the middle of the two. It is

not other-worldly in the sense that it does not advocate the renunciation of this world. At the same time it does not make this world an end in itself, for man is supposed to serve God's purpose. Thus Islamic culture avoids extravagance on either side and brings about a happy union between the two" (118, p. 34).

The spirit of assimilation of the Islamic culture has played a creative role in the history of mankind. "Muslim civilization in its epoch of achievement and glory assimilated the best elements of the cultures of the past ; the spirituality of the Hindus, the intellectuality of the Greeks, the ethical theism of the Hebrews with its culmination in the spirit of Christ whom the Quran called the Spirit of the Lord and the legal genius of the Romans. The contributions of many a gifted nation in the past were taken up by the genius of Islam" (104, p. 298). This assimilation, however, has neither been uncritical acceptance nor blind imitation. It has rather been a process of intelligent adaptation. Islam "has always been willing to accept ideas and institutions from those it vanquished. But in acceptance it has adapted and transformed its inheritance" (227, p. 1).

Synthesis Between the Extremist Trends

A large variety of the baffling problems of the contemporary western world stems from its extremist

doctrines and styles of life. By providing a workable synthesis between all extremes Islamic culture presents itself as a trustworthy solvent of humanity's problems and perplexities. "Within the western world Islam still maintains the balance between exaggerated opposites. Opposed equally to the anarchy of European nationalism and the regimentation of Russian communism, it has not yet succumbed to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike. Its social ethics has been admirably summed up by Professor Massignon: "Islam has the merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of community ; it is hostile to unrestricted exchange, to banking capital, to state loans, to indirect taxes on objects of prime necessity, but it holds to the rights of the father and the husband, to private property, and to commercial capital. Here again it occupies an intermediate position between the doctrines of bourgeois capitalism and Bolshevist communism" (81, pp. 378-79).

Striking a Balance in Fine Arts

The Muslims applied this spirit of moderation and synthesis to all fields of life and knowledge. Its application to the realms of art, literature, poetry, music, painting and sculpture resulted in the most refined and the most creative developments that human history has ever witnessed. "Art and literature

is also made subject to the large interests of collective life; unbridled, aimless phantasy of poets is condemned by the Quran, but creative, stimulating and exalting poetry is encouraged. The Prophet and his successors deprecated those verses of pre-Islamic Arab poets which were obscene and full of barbarious revengeful sentiments, but expressed their appreciation of healthy romantic and heroic pre-Islamic poems which were among the finest examples of simple and effective verse. In Music, stirring and inspiring tunes were preferred to depressing and doleful ones. In Painting and Sculpture images of living beings were forbidden on account of their past association with idolatry and the danger that images of revered leaders (for example those of the Prophet) may come to be worshipped like idols" (121, p. 81).

THE ORIGINALITY AND DYNAMISM OF ISLAMIC CULTURE

Some writers have attempted to cast unwarranted aspersions on the nature and contents of the Islamic culture. Such hostile views can be grouped under three main categories:

(1) that the Islamic culture does not exist,
(2) that it is not original,
(3) that it is unscientific and unmodern.

Denial of the Existence of Islamic Culture

The first view is subscribed by those who deny

or ridicule the very concept of Islamic culture. Pandit Jawaharlal Nehru is a typical, although the only noteworthy, exponent of this school of thought. Says Nehru : "I have tried hard to understand what this 'Muslim culture' is, but I confess that I have not succeeded. I find a tiny handful of middle-class Muslims as well as Hindus in north India influenced by the Persian language and traditions. And looking to the masses the most obvious symbols of 'Muslim culture' seem to be : a particular type of pyjamas, not too long and not too short, a particular way of shaving or clipping the moustache but allowing the beard to grow, and a lota with a special kind of snout . . ." (182, p. 471).

Pandit Nehru obviously tends to think that it is not the revolutionary ideals of Islam but only some superficial features of physique, dress, etc., of those Indian Muslims which he happened to have observed which characterize Islamic culture. It is surprising as to how a responsible person, who also professed to be a historian, could propound such an unscientific theory which is manifestly baseless, superficial and misleading.

Moreover, one fails to understand how such a shallow and irresponsible view could emanate from a country like India whose very cultural heritage is predominantly Muslim in origin. The role of the Muslims, especially the Mughals, in the cultural and educational development of the Indian sub-continent can hardly be exaggerated. Muslim rulers spread a

network of schools and higher seats of learning in practically all parts of India. Many progressive features in the present socio-cultural structure of the Indian communities, *e.g.*, respect for women, equality of mankind, universal human brotherhood, etc., can be traced to the healthy influence that Islam exercised upon the Indian mind. A large variety of the still-surviving remnants of Islamic architecture continue to be a source of attraction and inspiration for all shades of the native population as well as the ever-swelling hordes of foreign tourists. Speaking of the reign of Emperor Shah Jahan, a famous Mughal ruler of India, the Director of the National Archives of India rightly points out that: "It was an age of grandeur which India had never witnessed and in his time the Mughal State became truly a culture State" (46, p. 254).

Tremendous Impact on Hindu Culture: The tremendous impact of Islam on Hindu culture is an acknowledged reality. "The spirit of Islamic culture has blossomed in every sphere of life in this country. Hindus have benefitted enormously during the seven centuries of Muslim Rule in this land. Much of what is really beautiful in the realm of India's art, what is good in the life of the average Hindu, what is noble in the manners of the Indian peoples owes its origin to the working of the spirit of Islamic culture. From the time that the influence of that spirit made itself felt in this vast sub-continent began a new stirring for life, a fresh interest in the universe

around, and a hitherto unknown effort to secure respect for the down-trodden members of the human race. The Muslim conquest of India, according to Dr. Tara Chand of the Allahabad University, "had a tremendous effect upon the evolution of Indian culture. Superficially it upset everything. Fundamentally it had a different effect. Not only did Hindu religion, Hindu art, Hindu literature and Hindu science absorb Muslim elements, but the very spirit of Hindu culture and the very stuff of Hindu mind were also altered." And again: "On the mediaeval art of India the effect of Muslim impact was to transform the ancient Hindu asthetic values." Indeed, it is impossible to exaggerate the extent of Muslim influence on Indian life in all departments" (267, pp. 16 17). Furthermore, it was the Muslim community which, ever since 1857, had been leading organized and enlightened political movements for the liberation of the Indian sub-continent from foreign dominance.

Mr. Nehru's view, therefore, appears to be untenable and contrary to the actual historical facts. Moreover, it does not seem to be reasonable to go further into the details of this view obviously because it is not shared by any insightful historian.

A Similarly Bigotted View: A slightly similar version of this view, however, appears to have been expressed by an extremely amusing and a typically fanatic French writer, André Servier. Writing in 1924, he contends most vigorously that the Muslims have no

culture or civilization whatsoever. This remarkable writer was quite hopeful that the Arab Muslims were doomed to disappear from history. In a highly combustible tone Servier recommends to the French and the British Governments to keep the Muslim natives in their colonies under proper subjugation. From the point of view of their psychological origin and contents the views propounded by Servier and Nehru are almost identical. The real background of both is a deep-rooted hostility towards Islam and a wholesale and an unfounded condemnation of all that is Islamic.

Is Islamic Culture Devoid of Originality?

There are some orientalists who have maintained that Islamic culture is devoid of originality. They contend that it is either Roman, Greek, Egyptian, Persian or Indian in origin. Professor Hitti (114) is one of the main exponents of this view. The propounders of the view maintain that the Arab Muslims had no distinctive cultural heritage of their own. They had nothing original in art, philosophy, science, medicine, politics, etc. They, however, possessed a remarkable talent for assimilation and reproduction. They just imitated and borrowed unwittingly from the culture of the lands they conquered.

This view is equally untenable. It is obviously contrary to historical evidence on record. It is true

that the Muslim conquerors learnt a great deal from the civilizations of the nations that they conquered and ruled. But it is obviously incorrect to hold that having nothing of their own to fall back upon they blindly imitated the alien cultural patterns that they came into contact with. On the other hand, apart from its inherent dynamism and unique vitality, the creative spirit of assimilation and adaptation of the Islamic culture was always operative. Muslim conquerors never failed to note the appreciable elements in the cultures of the peoples and places that they conquered. Apart from developing their own distinctive styles of thought and behaviour, likes and dislikes, they also borrowed from the cultures of North Africa, Turkey, Persia and India. This all-embracing spirit of the Islamic culture has rather enhanced its originality and import. "Thus in a double sense Muslim science and culture became of eminent historic interest for the whole of mankind; the knowledge gained by preceding civilization was preserved and handed down, while important original contributions were added" (67, p. 19).

Neither Imitation nor Juxtaposition : Even when the different Muslim schools clashed over the question of adhering to the fundamentals of the alien cultures or following strictly the letter and spirit of their own system the result was the creation of a richer and original culture. "The acceptance of the Greek heritage by Islam gave rise to a struggle between the scientific rationalist tendency of the new

learning on the one hand, and the atomistic and intuitive quality of Islamic thought on the other. During the period of struggle Muslims of both parties created a rich and varied culture, much of which is of permanent importance in the history of mankind" (155, p. 139). It may, however, be remembered that whatever the quality and the volume of the developments within the Islamic culture their bases can invariably be identified in the original Islamic tenets and traditions. "The concept of the Islamic state and the tenets of the Islamic civilization derive their authority solely from their foundation in the religion" (235, p. 333).

Moreover, the idea of assimilation and adaptation is not at all alien to the spirit of Islamic culture. It rather got its impetus from the Quranic empiricism and altruism and from the Prophetic precepts about the acquisition of knowledge and wisdom disregardful of its source and origin. Prophet Muhammad had emphasized severally : "Accept that which is pure and reject that which is impure", "Seek knowledge, even if need be, on the confines of China" (266, p. 22), etc.

The Islamic culture was never based on sheer imitations. Nor was Islamic civilization ever a mere haphazard combination of diverse cultural elements. The multifarious influences that had their impact on Islamic culture from time to time added to its dynamism, while the original cultural structure throughout remained characteristically Islamic in form and spirit.

"Despite this diversity of its origins Islamic civilization was no mere mechanical juxtaposition of previous cultures but rather a new creation in which all these elements were fused into a new and original civilization by the transposition into Arabic and Islamic forms, recognisable and characteristic phase in every phase of its achievement" (155, p. 135).

Mistaking Influence for Source: One of the common factors that accounts for the inadequacy of the views of most of those orientalists who fail to discover any originality in Islamic culture is their inability to differentiate between the main source of a culture and the elements that influence the process of its growth. "It seems that they have mistaken influence for source. That Islamic culture has been influenced in many of its aspects by other cultures with which it came into contact is no doubt true. But there was something fundamental about it also. A culture which is the product of a world religion like Islam could not ignore all that was best in other cultures. Indeed Islamic culture took pride in it. But if culture consists of the ideas and ideals and social and ethical values which lead a community from a primitive state to a higher plane of existence, then Islamic culture is original; original in the sense that it owes its being neither to Greco-Roman tradition nor to the cultural heritage of the Iranians. The edifice of Islamic culture is raised upon the Faith of Islam, itself embodied in the Holy Quran and the life and teachings of the Prophet" (188, p. 33).

Ignorance of the Authentic Sources: Another basic inadequacy in the views of the biased orientalists appears to stem from their surprising ignorance of the Islamic classics and other original sources. Some typical instances of such irresponsible literature are articles on Islamic religion and culture in the Encyclopaedia Britannica (272, p. 646 *et seq*), Encyclopaedia of Religion and Ethics (112, pp. 437-38) (113, p. 871 *et seq*) and a host of carelessly written books publishing in the West. Writers of such a misleading stuff often tend to put unwarranted credence on dubious literature on Islam, anti-Islamic translations and interpretations of the Holy Quran and distorted versions of the sayings of Prophet Muhammad. It is regrettable that ever since the middle of the seventeenth century when biased French and English translations of the Holy Quran began to appear in the West, a vast majority of western writers on Islam have had been victims of over-reliance on such and similarly defective literature. Indeed the degree of reliance in some cases has been so amazing that the writers often appear to be oblivious of even the minimum requirements of a faithful, accurate and honest representation. This unfortunate factor has, *inter alia*, been mainly responsible for marring their intellectual horizon and for generating misleading notions about Islamic religion and culture in the West.

A Dynamic and a Scientific Culture

The allegation that Islamic culture is antique

and unscientific and hence unsuited to the multifarious demands of contemporary humanity is as untenable as the two other views examined in the foregoing pages. The fact that Islam is a practical and a dynamic religion needs no elaboration. Prophet Muhammad had emphasized that "eminence in science is the highest of honours" (25, p. 362). It was such inspiring Traditions and the Quranic spirit of empiricism that led to the Arab supremacy in the world of natural and social sciences. Similarly, the enlightening Quranic guidance about social, economic and political theories and practices enabled the Muslims to found and develop progressive states and efficient administrations human history has ever known.

The fact deserves emphasis that Islam is not a rigid code or a dogmatic creed. It is rather a dynamic way of life. It permits liberal adaptation and modiciation of its laws in the changing context of the time and circumstances. In Muslim jurisprudence this aspect of Islam is known as *ijtihad*. It means "the exercise of personal reasoning and private judgment (*ra'y*) in questions of canon law, not expressly provided for in the Qur'an or Hadith" (226, p. 234). The precise connotation and the conditions precedent upon the exercise of *ijtihad* have been defined. "According to the opinion of the Rector of al-Azhar, the highly reputed theological academy in Cairo, which was published by the Egyptian press in June, 1955 in the form of an

interview, the exercise of *ijtihad* supposes 'study, inquiry, wide scholarly erudition, understanding, patience and perseverance, purity of intent, versatility, and absence of arrogance and pretences'" (226, p. 234). Thus with some specified reservations "every Muslim with a developed power of judgement and sufficiently advanced knowledge of the Islamic principles is entitled to interpret the law of God when such intepretation becomes necessary" (174, p. 33). The introduction of such a creative principle in Islam has added further to its adaptability and suitability for all times and places.

That millions of Muslims all over the world, whether as citizens of sovereign Muslim states or as subjects of non-Muslim countries, are leading a wholesome life lends additional testimony to the fact that the spirit of their culture is as dynamic and its appeal as effective in the contemporary age as it has been in the bygone days.

The Future Hope of Humanity

In fact, judged against the perspective of the contemporary conditions Islamic culture rather has a bright future as a reliable hope of humanity. Almost all the antique cultures have lost their appeal for the modern man mainly because of their complete negation of the world of matter and undue indulgence in idle speculation and introversion The modern western cultures, on the other hand, are

generating tensions and conflicts owing to their inherent self-contradictions. "Perhaps the contradictions involved in the western culture are most conducive to such conflicts. The Christian and the Jewish religious ethics emphasize brotherhood, love, forgiveness and need for repentance. The western economic system, however, glorifies achievement and success based on "getting ahead." Such behaviour usually necessitates a ruthless, hostile and callous form of competition which is very common in the spheres of industry and business. The average individual thus might feel utterly puzzled to decide which way to proceed" (216, p. 167).

In such a situation the Islamic culture offers the right answer to the most desperate needs of the distressed humanity by providing a healthy synthesis between all the divergent demands of life. It is a dynamic reconciliation between the ideal and the concrete, providing thereby effective and trustworthy remedies for the spiritual, political, economic, social and emotional problems of the contemporary humanity. In fact, the synthetic outlook and the universal appeal of this great culture can hardly be over-emphasized. "Muslims were at a great advantage in this regard that they integrated a new way of life out of the dichotomous concepts of thought, that is, the sensate and the idealistic culture. They gave a meaning to culture and an orientation to value. Because of this quality, Islam is superior to all cultures of the world and can be successfully adopted

by any one anywhere" (20, p. 5). Bernard Shaw's prophecy that Islam shall be the religion of the future (104, p. xviii), therefore, appears to be based on a perspective evaluation of the facts.

CHAPTER III

ISLAMIC ORIGIN OF WESTERN SCIENCES AND CULTURE

MANY authoritative studies have highlighted the fact that the foundations of modern science and culture were laid by the early Muslims. "The impact of Islam on the minds of men stimulated many kinds of new activities . . . while at the same period Christian Europe was passing through a dark period of ignorance and barbarism. When Christian Europe began to waken from her Dark Ages young scholars had to turn to the Arabs for guidance and education" (175, p. 91).

By virtue of their originality and dynamism the Muslims were responsible for bringing about creative revolutions in all departments of life throughout the world. "The coming of Islam had an unprecedented effect on the history and thought of the civilized world and changed the subsequent development of culture in the West as well as the East. The subject nationalities revived, and the ruling powers submitted to the dynamic forces of Islam which carried with them the tottering empires and gave history a new orientation. The Roman Empire fell,

Hellenistic culture was submerged, and both yielded their best fruits to the Muslims. In India the culture of Aryans changed its direction with the conquest of Aryavartha and accepted the new. . . By the ninth and tenth centuries Muslim civilization had spread not only to India but to Europe and Asia. A new poetry and literature, a new music, a new architecture, a new aesthetic revival and a hitherto unknown Socio-Policy replaced the tottering feudal cultures of ancient countries" (256, p. 199).

The most noteworthy feature of the Muslim contribution to science and culture was the fact that wherever they went they invariably transformed deserts of ignorance into garden of wisdom. The unprecedented promotion of higher research, original contributions to various fields of knowledge and dissemination of the essence of science and culture at the technical and popular levels was also facilitated by the liberal patronage of science and literature by the early Muslim caliphs and kings many of whom were ardent scholars themselves.

Paving the Way for European Renaissance

The Muslims were the first to translate the Greek works on philosophy, science and medicine into Arabic. These early translations which still occupy a vital cultural place have played a significant role in the development of the west. In fact, it was these pioneering efforts and the allied cultural and scienti-

fic creativity of the early Muslims which set the stage for European renaissance and sowed the seeds of modern civilization. "The Muslims played a vital role in the evolution of humanity, not only through advances realized in almost all fields of learning, but also by saving the treasures of ancient culture. The Muslim people preserved for the world the patrimony of Greek science and philosophy which they enriched with their own experiences and transmitted to Europe. Not only did the Islamic sciences form the link between antiquity and the modern world, but they determined in Europe the first renaissance which, from the thirteenth century onwards, ushered in the era of modern civilization" (26, p. 77).

The most spectacular achievement of the Arab Muslims was in the domain of scientific knowledge. Their quest for the acquisition of knowledge and the keenness to disseminate it, deriving its inspiration from the Holy Quran and Prophet Muhammad, paved the way for the most creative developments in the history of mankind.

The Historic Role of Islamic Spirit of Enquiry

This spirit of enquiry which characterizes Islamic culture made the Muslims the real founders of modern philosophy and sciences. "It is fully recognized now that science in its modern sense owes its origin to the Islamic spirit of enquiry, and that the scientific method is one of the most fruitful contri-

butions of Muslim culture. Having laid down this fundamental principle of scientific knowledge, the Arabs applied it to make outstanding contributions to every branch of Art and Science. The main sciences in which they were interested were Mathematics, Astronomy, Medicine, Architecture, Navigation and, of course, the properties of substances as investigated by the alchemists" (246, p. 14). It would be repeating the obvious to say that the intellectual revival of Europe began with the shifting of the European education from the monasteries to the well-organized seats of learning established under the Muslim influence.

Discussing the Arab supremacy in the field of sciences Cantor (62) points out that the 9th century Muslims had excelled in sciences to such a surprising extent that they could be rated as far more superior to the most learned European scholars. He also cites stories of 12th century Muslim mathematicians who were consulted even by the non-Muslim kings and reputed scholars from far and near for the solution of their perplexing mathematical problems.

ARAB EXPERIMENTAL METHOD — THE STARTING POINT

"It can safely be claimed that after the dawn of Islam no cultural or religious system in the world can honestly deny its indebtedness to Islam and the Muslims" (179, p. 84). A dispassionate study of

Islamic Origin of Western

world history and a perspective analysis of the development of western culture and the evolution of scientific method reveal that their origin is predominantly Islamic. Arab Muslims were the real originators of natural sciences. Inspired by empirical outlook of the Holy Quran they specialized in observing and experimenting, thus putting the speculative method of the Greeks to disrepute. It was the increased reliance on scientific observation and experiment in their researches and writings that initiated the experimental method. This experimental method became the starting point for the rapid advancement of science during the medieval ages.

The Basis of European Evolution

The above statement might smell startling and even incredible. It is, however, still more amazing to note that most of the authoritative writers on ancient cultures are unanimous about its veracity. "It is highly probable that but for the Arabs modern European civilization would never have arisen at all; it is absolutely certain that but for them, it would not have assumed that character which has enabled it to transcend all previous phases of evolution. For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the paramount distinctive force of the modern world and the supreme source of its victory—

natural science and the scientific spirit" (49, p. 190).

Tracing further the roots and development of European civilization the same writer goes on to say: "Science is the most momentous contribution of Arab civilization to the modern world, but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant to which it had given birth rise in his might. It was not science which brought Europe back to life. Other and manifold influences from the civilization of Islam communicated its first glow to European life" (49, p. 202).

Impact of Scientific Methodology of the Muslims

The contribution of the Arab Muslims to the development of European civilization is not confined to their sound theoretical knowledge or to their basic scientific discoveries. It goes far beyond that. The real essence of the Arab contribution to European science and culture lies in their scientific methodology which revolutionized the entire concept of acquisition and utilization of all scientific knowledge. "The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we saw, pre-scientific. The astronomy and mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek

culture. The Greeks systematized, generalized and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to the Greak temperament. Only in Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs" (49, p. 191).

West's Failure to Appreciate Muslim Contribution

An analytical study of the history of the development of sciences reveals that the Arabs were far more systematic, methodical, penetrating and painstaking in their scientific pursuits and procedures than even the Greeks. This is also established by the quality and quantity of their output in the domain of natural sciences. Most of these contributions have been widely acknowledged all over the world.

Unfortunately, however, some of the outstanding achievements of the Muslims have either been ignored or inadequately appreciated. Heliocentricism is just one pertinent instance. Alberuni's work, *Qanoon-e-*

Masoodi, which was published towards the beginning of the eleventh century A.D. establishes clearly that "the Arabs had discovered the true mechanism of solar system, *i.e.*, the heliocentric doctrine, about 300 years before Copernicus" (246, p. 21). As already indicated one of the main handicaps with the western authors who fail to make a just and proper appreciation of the epoch-making contributions of the Muslims to the development of science and culture is their inability to understand the original works, mostly in Arabic and other oriental languages, embodying the faithful accounts of these achievements. It is not possible for such writers to understand all that is recorded in the old Arabic and Persian manuscripts.

Arabs and not Bacon the Originators of Experimental Method

Despite all the historical evidence to the contrary the name of Roger Bacon has been more commonly associated by the Western writers with the initiation of European renaissance. He is often spoken of as the father of the experimental method. Historical facts, however, repudiate this claim in the most unambiguous terms. "It was under their successors at Oxford school that Roger Bacon learned Arabic and Arabic science.* Neither Roger Bacon nor his later namesake has any title to be credited with

*Roger Bacon was indicted for his love of the Arabic science and sentenced to ten years' term as a "sorcerer." He died shortly after his release.

having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe; and he never wearied of declaring that a knowledge of Arabic and Arabian science was for his contemporaries the only way to true knowledge" (49, pp. 200-201).

It is interesting to note that the experimental method of the Arabs had gained sufficient currency throughout the European world even before Bacon took it up. Some interested European historians appear to have clogged the entire issue either by deliberate distortion or on account of their ignorance of the actual facts. "Discussions as to who was the originator of the experimental method, like the fostering of every Arab discovery or invention on the first European who happens to mention it, such as the invention of the compass to a fabulous Flavio Gioja of Amalfi, of alcohol to Arnold of Villeneuve, of lenses and gunpowder to Bacon or Schwartz, are part of the colossal misrepresentation of the origins of European civilization. The experimental method of the Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe" (49, p. 201).

The Real Founders of Social Sciences

The scope of the scientific spirit of enquiry was not limited to the study of natural sciences. The

Muslims applied the same scientific principles of methodical observation of facts, careful analysis and logical deduction to all sciences that they studied and developed. Abundant and conclusive historical evidence is available to establish the fact that the Arab Muslims were the real founders of the modern social sciences. It was the Muslims who "gave the greatest momentum and urge to sociological thought, bestowing upon it the full status of a science. In this process they were not guided by Grecian or Roman thought as presumed by the orientalists and research scholars of the West . . . The Quran and Hadith provided a powerful incentive to the Muslims for the development of sociological thought which was later developed as a definite system of knowledge and a systematized scientific discipline" (19, pp. 1, 2).

Similarly, Muslims made pioneering contributions to the sciences of history, historiography, anthropology, psychology, education, economics, law, etc. It is, therefore, obvious that the claim that social sciences are a product of Western scholarship is totally baseless.

Contributions to Political Theory and Practice

The Muslims made revolutionary contributions to the development of political theory and practice. The institution of democracy derives its original inspiration from the Islamic values and ideals.

Islam was the first religion and the Muslims the first people in the world to preach and practise true democracy. Islamic democracy begins with the conviction of the basic unity of all humanity. The Holy Quran repeatedly emphasizes this conviction in several verses (S. xlix, V. 13). Muslims were thus pioneers even in the political fields.

These revolutionary ideals of Islamic democracy seem to have inspired peoples and governments all over the world. The ideals of freedom for all human beings, of human brotherhood, of equality of all men before the law, of democratic government by consultation and universal suffrage, the ideals that inspired the French Revolution and the Declaration of Rights, that guided the framing of the American Constitution and inflamed the struggle for independence in the Latin-American countries were not inventions of the West. They find their ultimate inspiration and source in the Holy Quran. They are the quintessence of what the intelligentsia of medieval Europe acquired from Islam over a period of centuries through the various channels of Muslim Spain, Sicily, the Crusaders ; and of the ideals propagated by the various societies that developed in Europe in the wake of Crusades in imitation of the brotherhood associations of Islam" (49, pp. 190-91).

ROLE OF MUSLIM SPAIN IN THE DEVELOPMENT OF EUROPE

Muslim science and culture reached its zenith in

Spain. "The level reached in Baghdad is comparable only with that attained in Spain, where the Arabs had been firmly established since 711 A.D. The development of Islamic civilization on the banks of the Guadalquivir ran a course parallel with that upon the Euphrates and Tigris . . . The Arabs raised Spain to a height of prosperity which it had never since attained . . . The Arabs covered the land with palaces, mosques, hospitals, colleges, and bridges and with enormous aqueducts which, penetrating the sides of mountains, or sweeping on lofty arches across valleys, rivalled the monuments of ancient Rome" (26, pp. 81-82).

The Brightest Chapter in the History of Medieval Europe

Spain served as a gateway for the transmission of the fruits of the Muslim science and culture to the remotest corners of Europe. "Muslim Spain wrote one of the brightest chapters in the intellectual history of medieval Europe. Between the middle of the eighth and the beginning of the thirteenth centuries, as we have noted before, the Arabic-speaking peoples were the main bearers of the torch of culture and civilization throughout the world. Moreover, they were the medium through which ancient science and philosophy were recovered, supplemented and transmitted in such a way as to make possible the renaissance of Western Europe. In all this, Arabic Spain had a large share" (114, p. 557).

The fact thus stands established that the modern Western civilization and culture are raised on Islamic foundations. "There is no doubt that the Muslims of Spain and North Africa had a share in the development of the medieval European Arts, Sciences, Philosophy and Architecture. Nor is there any doubt that men of Europe, such as Thomas Acquinas and Dante among the ancients, and Spinoza among the moderns, were indebted to Muslim thinkers. Thus, the present European civilization has been nursed and brought upon Muslim culture of a bygone generation" (241, p. 572).

The precise value of the contributions of the Muslim Spain gets crystallized further when studied against the background of the general social, cultural and educational conditions of the European life of those days. "All this progress and development were made at a time when in Europe, except for a handful of monks and laymen, nearly everybody was illiterate, when schools of higher learning did not exist, when cities were unpaved, soap was unknown, and baths a rarity. During that same period Baghdad, Damascus, and Cordoba were great cities. Cordoba in the tenth century was the most civilized city in Muslim Spain" (45, p. 87).

Cordova—The Renowned Centre of Muslim Culture

Of all the reputed seats of Islamic learning and civilization Cordova rose to the level of the most

renowned cultural centre. The Islamic culture attained such a high level of refinement and popularity in Cordova that Alvaro, the Bishop of Cordova, had to admit in the middle of the ninth century that even the Christian population of the place preferred to read the Arabic books on poetry, philosophy and theology (183, pp. 414-15).

The history of civilization is replete with breathtaking accounts of the peak of development which that Spanish town had touched during the Moorish rule. "Cordova in the tenth century was the most civilized city in Europe, the wonder and admiration of the world, a Vienna among Balkan states. Travellers from the north heard with something like fear of the city which contained 70 libraries and 900 public baths; yet whenever the rulers of Leon, Navarre or Barcelona needed such things as a surgeon, an architect, a dressmaker or a singing-master, it was to Cordova that they applied" (37, p. 9). In that famed centre of culture and wisdom "agriculture, industry, commerce, the arts and science, all flourished . . . The fame of Cordova penetrated even distant Germany, the Saxon nun, Hroswitha, famous in the last half of the tenth century for her Latin poems and dramas, called it the Jewel of the world" (10, pp. 445-46).

Through Spain the torch of Islamic civilization and culture spread to Italy, France, Germany, Central Europe and Britain. "By the close of the thirteenth century Arabic science and philosophy

had been transmitted to Europe, and Spain's work as an intermediary was done. The intellectual avenue leading from the portals of Toledo through the Pyrenees wound its way through Provence and the Alpine passes into Lorraine, Germany and Central Europe as well as across the Channel into England" (114, p. 589).

Transmission of Arab Science and Technology

The story of the transmission of Muslim culture and civilization to the remotest parts of Europe is full of fascinating and enlightening details. Spain and Sicily served as the main bases for the spread of Islamic culture and civilization in Europe. From Sicily it spread to Italy and thence to France and Germany.

The Arabs were responsible for the promotion of scientific studies in Europe particularly in the field of medicine, chemistry, geography, astronomy, agriculture, horticulture and architecture. The impact of this contribution was colossal. It is apparently visible in the Arabicized terms and nomenclature still in vogue in a number of natural sciences. "Many technical terms in medicine, astronomy, chemistry and other sciences still continue to be Arabic. A number of non-technical words of several European languages also have been borrowed from that language, though modified and disguised but easily discernable to anyone possessing good etymological

knowledge" (146, p. 83).

The most conspicuous areas where the technical terms clearly establish their Muslim origin are astronomy and chemistry. Names of most of the stars still sound Arabic despite having being abbreviated and even distorted by the European astronomists of a later date. The very name of the science of chemistry is derived from the Arabic word al-Chemy, being the original nomenclature given to it by the Arabs who initiated its systematic study.

Development of Theory and Practice of Medicine

The path-blazing endeavours of the Muslims in the realm of natural sciences could perhaps be better illustrated by referring to their immortal contributions to the field of medicine, anatomy and botany. While the world stood ignorant of even the basic methods of diagnosis and treatment of diseases the Muslims had gained remarkable insight into the theory and practice of advanced medicine. They had even developed specialized institutions for the training of medical personnel and had organized well-equipped centres for higher researches into the pathology of diseases. "In medicine the Arab physicians were careful observers, and their clinical records added much to what they learned from the Greeks . . . for several centuries the Arab physicians were in the forefront of medical work, and, as scientific progress has been continuous, their live work made its contri-

bution not only by passing on what others had done, but by a very real development which enabled them to give to succeeding generations more than they had themselves received" (186, pp. 4-5). Spain also served as the gateway for the transmission of the Arab medical insight and experience to the remotest corners of Europe.

In the field of psychopathology also the Muslims hold the distinction of being the pioneers. It were they who first started mental hospitals. "The first lunatic asylum was founded in Baghdad in 765. Lunatics were more humanely and efficiently treated in Muslim hospitals than in Western countries, where they used to be considered for a very long time as criminals" (26, p. 98).

Contributions to the Fields of Anatomy, Pharmacy and Botany

The credit goes to the Muslims of developing anatomy and pharmacy. "The Greeks possessed crude notions of anatomy, and their knowledge of pharmacy was restricted within a very narrow compass. The Muslims developed both anatomy and pharmacy into positive sciences. The wide extent of the empire enabled researches and investigations in every quarter of the globe, with the result that they enriched the existing pharmacoepia by innumerable and invaluable additions" (25, p. 387).

Similarly, the Muslims raised botany to the

level of a regular science and popularized instruction in the same. "Botany they advanced far beyond the state in which it had been left by Dioscorides, and augmented the herbalogy of the Greeks by the addition of two thousand plants. Regular gardens existed both in Cordova and Baghdad, at Cairo and Fez for the education of pupils, where discourses were delivered by the most learned in the sciences" (25, p. 387).

The Muslim rulers of Spain introduced Europe to the modern scientific techniques of irrigation and horticulture. "A relic of this activity is preserved in a work called *Kitab al-Falahat* by Abu Zakariya ibn Muhammad ibn al-Awwam Ishbili . . . In this book no less than 585 plants are described, with instructions for the nursing, rearing and manuring of more than fifty fruit trees. The Arabs introduced the cultivation of rice, sugarcane, cotton, orange and a number of other useful plants in Spain" (146, pp. 81-82).

Paper Technology and the Art of Scientific Writing

One of the most significant contributions of the Muslims to the European civilization is the introduction of the manufacture of paper and the art of scientific styles of writing and documentation. Learning the paper technology from the Chinese in the 8th century the Arab Muslims popularized this art in Samarqand, Baghdad, Morocco, Gibraltar and Spain.

From Spain they spread it to the entire Europe. It may be remembered that the oldest paper manuscript on record is written by the Arabs. It is on Tradition and is entitled *Gharib al-Hadith.* Its author is Abu-Ubayd al-Qasim ibn Sallam (d. 837). The date of the manuscript is Dhu'l-Qa'dah, A.H. 252 (corresponding to November 13—December 12, 866). This famed manuscript has been preserved in the library of the Leyden University.

Europe and the entire modern world is indebted to the Arabs for their knowledge of the technique of paper manufacture. Later on when to this was added the invention of the printing machine the cultural value of the original Arab contribution became much more significant and widespread. "From Muslim Spain and from Italy, in the twelfth and thirteenth centuries, the manufacture of paper finally worked its way into Christian Europe, where with the later discovery of printing from movable type (1450-55) it made possible the measure of popular education which Europe and America now enjoy" (114, p. 347). The fact merits special note that the first book printed in England, *The Dictes and Sayengis of the Philosophers*, issued by William Caxton at Westminster in 1477 was based on an Arabic original, *Mukhtar al-Hikam wa-Mahasin al-Kalim.* This original Arabic work is written by a Syro-Egyptian prince, Abu'l-Wafa Mubashshir ibn-Fatik.

Similar accounts are available of the European nations benefiting from the other technologies in

which the Arabs had excelled and earned a reputation throughout the continent. One such instance is the textile industry, the Arabs having started manufacturing finest known varieties of the cotton and silk cloth at a much early date.

Continuance of Islamic Influence After Political Decline

After reaching the zenith of its glory the cultural and the scientific genius of the Arabs seems to have waned off, eventually coming to a standstill towards the beginning of the thirteenth century. At that time Christian Europe was in the process of learning the Arab sciences like chemistry, physics, mathematics, astronomy, medicine, etc., through students returning home after mastering these sciences at the Muslim universities of Cordova, Toledo, Seville and Granada. The work of translation of the original Arabic classics also got new impetus. Authoritative Arabic works were translated into Latin, Hebrew, English and other European languages.

The Christian rulers of Spain and their subjects continued studying Arabic. They conducted most of their intellectual and administrative work in that language even generations after recovery of their land from the Moors. Official documents with signatures in Arabic of the top state authorities, belonging to various periods after the exit of Muslims from Spain, are still available on record. A very inter-

Islamic Origin of Western

esting instance of the craze to imitate the style and form of Arab coins illustrates the intensity of the hold that the Muslim culture continued to exercise over the minds of the Christian rulers of Spain even after the termination of the Arab rule. King Alfonso VIII of Leon and Castile (1158-1214), not only copied the coinage style of the Abbasid caliphs but also used Arabic characters and the distinctly Islamic titles like 'Amir' and 'Imam' along his name.

This and similar other instances substantiate the fact that the influence of Islamic culture and sciences continued to operate in Europe even long after the decline of the political supremacy of the Muslims. "Until the 15th century the scientists of the Christian West were never without the books of the Arab scholars" (80, p. 204). The life of the Muslim influence varies with various sciences. "Arabian influence in Europe lasted longest in the reign of medicine, for which as late as the seventeenth century the study of Arabic was regarded as of considerable importance, and the names of some Arabic authorities on this discipline, such as Rahazes and Avicenna, are still familiar" (169, p. 243).

THE COLLAPSE OF MUSLIM CREATIVITY AND ITS IMPLICATIONS FOR THE WORLD

After having opened up new vistas in the realm of civilization and culture and after having initiated and evolved sciences and technology the Muslims

began to show indolence in the pursuit of scientific knowledge. Consequently, the entire scientific, technological and cultural supremacy got transferred, slowly and gradually, to others most of whom are now reluctant to even acknowledge their deep sense of gratitude to the original benefactors.

The Inertia of the Initiators

The story of the inertia overpowering the initiators is full of revealing details. "Particularly during the last three centuries when they were slumbering, the West was advancing steadily in material, social, political and intellectual progress. The stimulus to scientific research had come from the Muslims but having imparted that stimulus to others, they themselves became inactive. Renaissance, Reformation, Industrial Revolution, French Revolution and recent socialistic or communistic upheavals threw all Western life into a ferment out of which ideas and new patterns of life emerged. The Muslims were not even idle spectators; all these movements at first bypassed them and ultimately overtook and overwhelmed them and enslaved them politically and economically" (104, pp. 299-300).

What happened to the exuberant Muslim creativity? What made them so incredibly stale when the Christian Europe, which had been inspired by them, was beginning to stage an intellectual revolution leading to a breath-taking evolution of science

and technology? "Iqbal maintained that the Mongol destruction of eastern Islamic civilization was one of the major reasons for the collapse of Muslim creativity. Muslim Spain, the other centre of highly developed Muslim civilization, was also lost to the world of Islam. Under the insecure and primitive conditions of Mongol rule, Muslim religious leaders were mainly concerned to preserve the faith of the people by adhering strictly to the law and the ideas of the past" (175, p. 93).

Implications of the Discontinuity of Muslim Contributions

Needless to emphasize that whatever the genesis the failure of the Muslims to follow up their science and culture has a far-reaching effect for the whole of humanity. In the light of the spirit, content and direction of their past achievements one could say with confidence that had the Muslims continued developing and refining their science and culture in their characteristic way the texture of the contemporary science and technology and the course of world events would have been entirely different. In fact, most of the perils to the peace and prosperity of contemporary nations that are hindering the evolution of humanity would have never assumed their present proportions mainly because of the fundamental truth that the Muslim culture and the sciences are raised on spiritual and humanitarian

foundations. The failure of the Muslims to follow up the development of the sciences which they initiated is thus an unfortunate event for the whole of the human race.

CHAPTER IV

ISLAMIC CULTURE IN THE INDO-PAKISTAN SUB-CONTINENT

EXTENDING beyond the frontiers of Saudi Arabia Islam had spread to Syria, Iraq, Persia, Egypt and Tripoli by the end of 647 A.D. During the Ummayyad period (661-750 A.D.) of Islamic history considerable progress was made in the domains of theology, ethics, literature, art and music. Some of the Ummayyad caliphs were patrons of art and architecture. In Damascus and in several other big cities apart from the construction of magnificent mosques entire towns were beautified under the personal guidance and supervision of the Ummayyad rulers. The Ummayyads rendered commendable services for the promotion of Islamic culture. It was during this period that Islam began to penetrate into the farthest corners of Africa, Europe and Asia.

The process of dissemination of Islamic culture reached its culminating point during the Abbasid period (750-1258 A.D.). The pace of development, especially in the fields of science and philosophy, got further impetus. State patronage was accorded liberally to all branches of knowledge and learning. Huge libraries, holding vast varieties of titles on

practically every subject under the sun, came into existence. Well-staffed institutions and academies, imparting advanced instruction and conducting higher research in a diversity of fields, were established. Baghdad and Cordova rose to the eminence of famed seats of learning, attracting not only Muslim but Christian and Jewish scholars also from far and near.

IMPACT OF ISLAMIC CULTURE ON INDIAN SOCIETY

On the eastern side of the expansion of Islamic culture, India proved to be an extremely congenial stronghold. Islam flourished on the Indian soil. It revolutionized practically all fields of the life of the natives. From India, Islamic culture made effective penetrations into the adjoining eastern countries with a remarkable speed.

Cultural Background of Pre-Muslim India

Perhaps the best way of assessing the contribution of Islamic culture to the development of the Indian sub-continent would be to start with a brief survey of the Indian cultural horizon before the advent of Muslim rule. What were the general conditions prevailing in India when the Muslims conquered it is best depicted by the Mughal emperor Babur in his famous Memoirs (74, p. 241): "Hindustan is a country that has few pleasures to recommend it. The people are not handsome.

They have no idea of the charms of friendly society, of frankly mixing together, or of familiar intercourse. They have no genius, no comprehension of mind, no politeness of manner, no kindness or fellow feelings, no ingenuity or mechanical invention in planning or executing their handicraft works, no skill or knowledge in design or architecture ; they have no good horses, no good flesh, no grapes or musk-mellons, no good food or bread in their bazars, no baths or colleges, no candles, no torches, not a candlestick."

Similar reference, to the immoral addictions, superstitions, rigidities and other social and cultural evils prevalent in the pre Muslim Indian society are also cited by the Mughal emperor Jehangir in his exciting work, *Toozuk-i-Jehangiri* (149, pp. 179, 379-82).

Revolutionisation of Indian Life

With the arrival of the Muslims the things began to change rather fastly. The Islamic concept of 'tauhid' (oneness of God) had a constructive impact on India's spiritual, cultural and social life. Indeed, the Muslim conquest of India opened up a new chapter in the cultural life of the Indo-Pakistan sub-continent. "Just think of any of the finer aspects of life in India, Muslim influence will strike you at once. Apart from the material progress made under the Muslim, Islam gave to India new spiritual values, new culturel ideas and new philosophical

concepts. The introduction of the idea of "tauhid" changed the Indian sense beyond recognition. It gave birth to new movements of social and religious reforms. Muslim kings and statesmen, Muslim saints and scholars, Muslim artists and poets, Muslim engineers and architects made India much better and more beautiful place to live in than they had found it" (118, pp. 34-35).

Muslims were very liberal in spreading networks of schools, colleges and universities on the Indian soil. The missionary activities of the Muslim saints and the infinite cultural contribution of the Islamic religious institutions in India laid the foundations of a gigantic moral and spiritual revolution in India. Similarly, on the social side Islamic culture played a vital role in the development of India. "Many progressive features in the socio-cultural structure of the different Indian communities, like respect for women and their human rights, can be traced to the influence exercised upon them by Islam through various channels" (179, p. 84).

Fascinating Appeal of Islamic Culture

Islam came to Indo-Pakistan sub-continent through Sind. The Arab Muslims, under the talented leadership of Muhammad bin Qasim, conquered Sind and Multan in 711 A.D. From that date onwards the expanding Arab territories went on providing a congenial atmosphere for the Muslim culture to gain

firm roots in the local soil.

The reason why this new culture became more and more popular with the natives with the passage of time despite the fact that the existing Indian culture had its roots deeper in the history of the land are not far to seek. One of the main factors was the inherent weakness of the Indian culture which was based on an artificial caste system. The irrational differentiation between the 'high' and the 'low' and the paramount supremacy of the Brahmans or the 'chosen ones' had stood in the way of the Indian Hindu culture becoming popular with the masses. Majority of the people who happened to belong to the 'low castes' and the 'untouchables' had been denied all social, cultural and even spiritual pleasures of life. Islam, on the contrary, preached and practised the gospel of equality and fraternity.

It was, therefore, but natural that this casteless culture should have an immediate appeal for everyone, especially those under privileged categories of the Indian masses which had been groaning under the yoke of unjust caste differentiations. "The manifold activities of the Musalmans in India, as elsewhere, were so intense that the inhabitants of the sub-continent were unable to ignore them. The principles of universal brotherhood and human equality, the basis of Islamic society, of necessity, exercised an influence on the conceptions of their neighbours" (122, p. 1). The Muslim culture continued to make a deeper and deeper penetration into the soil of India

and in the minds of its people.

Changing India's Social and Cultural Horizon

"In India Islam played a humanitarian and liberating role partly by offering within its fold, complete equality and an opportunity for social, economic, intellectual, and spiritual development to the millions who were leading a sub-human existence" (126, p. 494). The role of the Islamic culture in the overall reformation and transformation of the Indian society in unparalleled in the entire Indian history. "The influence of Islam in India has not been confined to the Musalmans themselves, but may be observed in sections of the population that stand outside the Muslim community. There can be little doubt that the Hindu reform movements of the 15th and 16th centuries, especially those connected with the names of Kabir and Nanak, owed much to Muslim influences" (36, p. 896).

The Indian Muslim culture touched the peak of its glory during the Mughal period (1526 to 1857). Many of the Mughal rulers, *e.g.*, Babur, Jehangir, Akbar and Noor Jehan had refined aesthetic tastes and were authors of outstanding religious, literary and scientific works. Mughals were responsible for introducing Indians to delicious varieties of food, elegant dresses, tasteful domestic goods, especially china and rugs and graceful social etiquettes. They introduced broad-based educational programmes, wholesome recreations and thrilling pastimes. The

Mughal rulers established very well-staffed hospitals, an impartial judiciary and a smooth and efficient administration. The refined Mughal taste for architecture and horticulture resulted in the unprecedented beautification of India.

India gained tremendously from the cosmopolitanism of the Islamic culture. The Hindus had been cut off from the world for centuries. The Muslims established their contacts with the outside world. Ever since the conquest of Sind by Muhammad bin Qasim in the 8th century A.D., Arab geographers and writers had begun to take a keen interest in the land and people of India. The Mughal rulers expanded India's contacts with the outside world more extensively. "Through the passes on the north-west frontier flowed a constant stream of visitors, immigrants, and merchants from Bukhara, Samarqand, Balkh, and Khurasan, Khawarizm, Persia and Afghanistan. In the south and on the Bengal coast contact between the sub-continent and the outside world was maintained through the many ports. The Muslim rulers obtained benefits from all parts of the globe. The gunners of the Mughal army were very often European, and, of course, the Mughal culture was greatly enriched by the stream of poets, writers, architects, and administrators who came from Iran" (252, pp. 7-8).

Islam's transforming message was carried to the far-flung areas of the Indian sub-continent by the great Mughals. "The social structure—Islamic

in spirit—which we find today in East Pakistan in fundamentally the Mughal creation . . . Mughal conquest opened for Bengal a new era of peace and progress. It re-established that contact with upper India, —and through upper India by the land route with the countries of Central Asia and Western Asia, which Bengal had lost first when Buddhism became dead in the land of its birth and next when its Muslim viceroys threw off the overlordship of Delhi . . . The period of Mughal imperial rule over Bengal witnessed the working of certain new forces which have completely transformed Bengali life and thought and whose influence is still operating in the eastern part of the province" (120, pp. 39-41).

Progressive Transformation of Hinduism

The process of a continuous association with these pleasant and dynamic aspects of the Muslim culture, spreading to centuries, transformed the social and cultural horizon of the Indian society tremendously. "Hindu social manners, trades and modes of living were influenced by the Muslims in the Mughal period . . . The result was that their outlook was widened and a spirit of progress entered their mind" (160, p. 246). The Hindu contact with Muslim culture had far-reaching effects. "The impact with Islam brought about a great renaissance in Hinduism . . . The results were, naturally, revolutionary and spectacular. Awakened into new life the Hindus

became eager to assimilate new ideas, and under the patronage of the Mughals, Muslim mannerisms, idioms, ideas and etiquettes became fashionable" (201, pp. 5-8). In fact, the period of association with and assimilation of Muslim culture was the most fortunate and the most enlightened period of the Indian History.

"An influence of a different character was that of the Mughal court upon the higher ranks of Hindu society, resulting in the adoption of many Muhammadan habits and observances such as are generally significant of adherence to the faith of Islam" (36, p. 896). Indeed, under the Mughals India attained to a developmental level which is comparable to the most advanced European nations.

Cultural Calibre of 19th Century Indian Muslims

Islamic culture was maintaining its differential characteristics even as late as 19th century when the hostile alien powers had intensified their planned manoeuvres to disrupt it. "Actually the influence of Islam on Hindu culture was so great that only towards the end of the 19th century did the tide begin to turn" (201, p. 8). Describing the cultural and educational condition of the Indian Muslims in the early nineteenth century a British writer (248, p. 283) of that age says: "Perhaps there are few communities in the world, among whom education is more generally diffused than among Mohomedans in India.

He who holds an office worth twenty rupees a month, commonly gives his sons an education equal to that of a prime minister. They learn, through the medium of the Arabic and Persian languages, what young men in our colleges learn through those of the Greek and Latin – that is, grammar, rhetoric, and logic. After his seven years of study, the young Mohomedan binds his turban upon a head almost as well filled with the things which appertain to these three branches of knowledge, as the young man raw from Oxford—he will talk as fluently about Socrates and Aristotle, Plato and Hippocrates, Galen and Avicenna."

Referring to the diffusion of general education and culture amongst the Muslim elites the same author writes : "The best of us Europeans feel our deficiencies in conversation with Mohomedans of high rank and education, when we are called upon to talk upon subjects beyond the every-day occurrences of life. A Mohomedan gentleman of education is tolerably well acquainted with astronomy as it was taught by Ptolemy ; with the logic and ethics of Aristotle and Plato, with the works of Hippocrates and Galen, through those of Avicenna, or as they call him, Booale Shena ; and he is very capable of talking upon all subjects of philosophy, literature, science, and the arts, and very much inclined to do so, and of understanding the nature of the improvements that have been made in them in modern times" (248, pp. 53-54).

DECLINE OF THE MUSLIM INFLUENCE IN INDIA

The decline of the Muslim might over Indo-Pakistan sub-continent became accelerated towards the turn of the 18th century. After the death of Emperor Aurangzeb in 1707 the prestige of the Mughal rule was seriously undermined by a chain of unfortunate events. Of these those that deserve special mention are: sacking of Delhi by Nadir Shah in 1739, the loss of Afghanistan in the north-west and the rise of the Marathas in the south-west of the sub-continent. In a number of provinces the vice-gerents of the Mughal Emperor, Nawabs and Subedars, managed to grab varying degrees of autonomy. The weakened hold of the Emperor was nominal even in those provinces which had not yet revolted. Such an unfavourable situation promoted further the growing state of chaos and confusion. The disintegration of the Mughal empire was imminent.

Exploitation by the British East India Company

This situation was fully exploited by the British East India Company. The Company had its settlements in Bombay, Madras and Calcutta. It was gaining a gradual ascendency over its French rivals on the Indian soil. In 1757 Nawab Siraj-ud-Daulah who had been trying to stem the tide of British influence in Bengal was defeated in the historic Battle of Plassey.

The only next hurdle in the way of British

dominance was Mysore. "After Bengal the next arena of stiff resistance was Mysore in the south of the sub-continent. Here Haider Ali proved to be a redoubtable adversary. After his death in 1782, his kingdom was enriched and the struggle was continued by his gallant son Tipu Sultan. Abandoned by the French whose support had been promised him and with a coalition of powers ranged against him, Tipu continued to resist the growth of British power. But the odds were against this great fighter who fell fighting in the battlefield in 1799. With him also fell the last bastion of Muslim power in the sub-continent. The British had no determined opposition thereafter and soon the sub-continent came under their control" (188, p. 19).

Fall of the Last Stronghold of Muslim Might

Tipu Sultan, the great martyr of Mysore, occupies the highest place of honour in the history of the battle for freedom in the sub-continent. Biased British historians have vied with each other in fabricating distorted versions of the ideals and achievements of the great Sultan. "The reason why Tipu was reviled are not far to seek. Englishmen were prejudiced against him because they regarded him as their most formidable rival and an inveterate enemy in India, and because, unlike other Indian rulers, he refused to become a tributary of the English Company" (147, p. 364). History, however, remembers him as a progressive ruler, a veteran freedom-fighter

and a true champion of Islamic culture.

Like his father Tipu was dedicated to the cause of freedom. Unfortunately, however, after the death of his father, Haider Ali, in 1782, Tipu Sultan met with less luck than his father. "The Nizam and Marathas openly and determinedly opposed him in coalition with the British, and the brave Sultan found himself fighting a lone battle against a coalition of well organized forces . . . When Tipu fell ultimately in 1799 fighting the British and the Nizam, the last stronghold of Muslim might in the sub-continent fell too. After his death the British met with little resistance for over half a century in the sub-continent" (188, p. 20). The following period was marred by extremely trying conditions for the Indian Muslims, accelerating their economic, cultural and moral degeneration.

The Mujahideen Movement

One of the direct outcomes of the oppressive anti-Muslim atmosphere was the birth of the Mujahideen Movement of the nineteenth century. This dynamic movement occupies a memorable place in the history of the revival movements of the Indo-Pakistan sub-continent. It has also been mentioned as the Wahhabi Movement because the theological teachings of its leader, Syed Ahmad Shaheed Barelvi, derived their inspiration from the orthodox Wahhabi Movement founded by Abdul Wahhab of

Arabia.

Syed Ahmad Shaheed launched a vigorous drive against the political dominance of the British over the Indian sub-continent in general and the tyrannical rule of the Sikhs in Panjab in particular. Simultaneously, on the cultural front, he initiated a vigorous jihad against all innovations and corruptions creeping in religion that tended to kill its true spirit. In 1831 the Indian Muslims met with another tragic set-back when Syed Ahmad, their valiant hero, fell fighting against the Sikh army at Balakot in the north-west frontier of West Pakistan.

The cultural side of Syed Ahmad's jihad maintained its vigour in the revivalist activities of the Wahhabi Movement. In East Pakistan the torch of religious and cultural renaissance was carried further by Maulvi Karamat Ali of Jaunpur, a celebrated disciple of Syed Ahmad Shaheed. Maulvi Karamat organized planned campaigns to rid the Indian Muslims of degradation, iniquity and inertia. His persistent endeavours, extending over half a century, were responsible for revitalizing Islamic religion and culture in East Pakistan.

The fact, however, merits special mention that although the Muslims of the Indo-Pakistan subcontinent were struggling hard, fighting desperate battles at the political and cultural fronts, the odds against them were rather too heavy. The process of disintegration and disruption in the Muslim ranks and the multifarious anti-Muslim oppression had set

in with full might.

Decaying Muslim Society and its Frustration

A British historian (117) gives an admirably vivid picture of the decaying Muslim society of the age and its bitter sense of resentment against the alien rulers for their oppressive measures and unjust treatment. "There is no use shutting our ears to the fact that the Indian Muhammadans arraign us on a list of charges as serious as have ever been brought against a government . . . They accuse us of having closed every honourable walk of life to the professors of their creed. They accuse us of having introduced a system of education which leaves their whole community unprovided for, and which landed it in contempt and beggary. They accuse us of having brought misery into thousands of families by abolishing their law officers, who gave the sanction of religion to marriage, and who from time immemorial have been the depositories and administrators of the Domestic Law of Islam. They accuse us of imperilling their souls by denying them the means of performing the duties of their faith. Above all, they charge us with deliberate malversation of their religious foundations and with misappropriation on the largest scale of their educational funds" (117, p. 145).

Struggle for Freedom and Cultural Revival

The degradation and frustration of the Muslims

seems to have touched its peak towards the middle of the 19th century when they eventually decided to make a final bid to regain their liberty. The struggle for freedom, which has been miscalled as 'mutiny' by some interested British writers, is an event of unique historical significance in the life of the Indian Muslims. A large number of religious, social and political factors were responsible for this historic struggle. Some of the more conspicuous factors are: the anti-Muslim and the pro-Hindu attitude of the British rulers, the prevalent economic depression and the oppressive steps of the British Government, encroaching upon the basic rights and privileges of the people, etc.

The details of this historic battle for political freedom and cultural revival, reflecting the state of desperation and helplessness of the Indian Muslims, are extremely revealing.

Fate of the Hero of Dissident Forces

All dissident forces rallied round the great hero of the struggle, Emperor Bahadur Shah Zafar, the last of the Mughal rulers. Emperor Bahadur Shah and his followers put up a heroic resistance but they lost their cause. "Emperor Bahadur Shah was tried by a military commission constituted under instruction from Sir John Lawrence, on four main charges, the most important being that he, being a subject of the British Government, proclaimed himself sove-

reign of India and waged war against the Government. The defence was 'too cowed to put forward the juristic argument of still subsisting Imperial Mughal rights'. Because it was really the East India Company which had rebelled against the Emperor. The East India Company had concluded no formal treaty with the Emperor after the one of 1765 in which the Imperial supremacy was clearly acknowledged by the British. But at this stage the Emperor had only legal right and not the power ; the *de facto* power had by this time gone into the hands of the Company and the struggle for independence was described as a 'mutiny'" (188, pp. 28-29).

After a long trial lasting over two months, continued humiliation and torture the Emperor and the royal family were deported as exiles to Rangoon in Burma.

Post-1857 Massacre of Indian Muslims

After crushing the 1857 "Mutiny" the British rulers of India set out on a brutal expedition of revenge and extermination of the Indian Muslims. Their frenzy was characterized by wholesale massacres, large scale arsons, organized loot and the most beastly rapes. For days together the streets of Delhi remained filled with the blood of Muslims. Their houses were plundered and set to fire. Even the mosques were not spared. The lovely Jamia Masjid was turned into a brothel. The famous Fatehpuri

Mosque was converted into a British military barrack. The archaic Ornament Mosque was reduced to ashes along with all those present in it.

This officially-organized man-hunt of the Muslims made a mockery of law and the legal procedure which has no precedent in history. "Volunteer hanging parties went out into the districts and amateur executioners were not wanting to the occasion. One gentleman boasted of the numbers he had finished off quite "in an artistic manner", with mango-trees for gibbets and elephants for drops, the victims of this wild justice being strung up, as though for pastime, in "the form of a figure of eight" (136, p. 177). The mobile military court remained busy in administering "the British Justice". "Officers as they went to sit on the court martial swore that they would hang their prisoners guilty or innocent and, if any dared to lift up his voice against such indiscriminate vengeance, he was instantly silenced by the clamours of his angry comrades. Prisoners condemned to death after a hasty trial were mocked at and tortured" (43, p. 257).

Savage Treatment of the Defeated Leader

The brutal treatment meted out to the defeated Mughal Emperor and his family simply makes one shudder. "In flagrant violation of the promise and guarantee for safety and honour of the Royal family, Hodson brutally shot dead the Emperor's three sons,

had their heads severed and their bodies delivered to dogs and vultures ; and when the bodies had been badly bitten, the rascal, who is described not as a man but as one of infernal furies, tormented with insatiate thirst for blood, got them suspended between the earth and the sky to ridicule the "Grandeur" of the last Mughal. And yet, by a refinement of cruelty, the "great" Englishman arranged the severed heads (of the princes) in a beautiful tray, covered them with a silken cloth, carried the tray before the captive Emperor; and thus addressing to the afflicted man : "We have not offered you presents since long : they (the presents) have been accumulating and now I have come to offer the same to you", the fiend bowed with a wicked civility and uncovered the faces of the unfortunate princes before the eyes of agonizing father who had already been humbled into dust" (43, p. 254).

THE POLITICO-RELIGIOUS AWAKENING

The post-1857 period of the Indian Muslim history is marked, *inter alia*, by the birth of a number of politico-religious movements, all aiming at safeguarding the Islamic culture from decay and disruption. Sayyad Jamal-ud-Din al-Afghani (1838-1897) raised the banner of pan-Islamism in the later part of the 19th century. He presented Islam as a world religion, capable of adapting itself to the changing demands of every age. Al-Afghani was an idealist who dreamt of Muslim renaissance. Like

Iqbal, later in the day, he made a fervent plea for a vigorous reinterpretation of Islam to rid it of the wild undergrowth which had sapped its vitality. He strove hard to revive its broad healthy principles of universal brotherhood and democratic progress.

The 19th and 20th Century Muslim Leadership

The same theme was developed by a galaxy of gifted Muslim leaders of the 19th and the 20th centuries, notable among them being Maulana Ubaid Ullah Sindhi and Maulana Mohammad Ali Jauhar. The wave of renaissance that gripped the Muslim community was led by many more leaders of the highest calibre like Dr. M.A. Ansari, Hakim Ajmal Khan, Maulana Shaukat Ali, Maulana Abu al-Kalam Azad, Maulana Hasrat Mohani, Syed Amir Ali, Maulana Zafar Ali Khan, Allama Iqbal, Syed Suleman Nadvi, Maulana Shabbir Ahmad Uthmani, Abu al-Hasan Ali Nadvi, Sayyed Ata Ullah Shah Bokhari, Allama Inayat Ullah Khan al-Mashriqi, Sayyed Abu al-Ala Maudoodi and many others. The Muslim political awakening culminated in the inspiring personality of a talented leader, Quaid-i-Azam Muhammad Ali Jinnah (d. 1948), who eventually succeeded in fulfilling the dream of the weary Muslims of the sub-continent—the freedom from the yoke of British and Hindu dominance.

THE ROLE OF THE INTELLECTUALS

Side by side with the political awakening the

intellectual movement also played a dynamic role in the Muslim renaissance. It began with the school of thought founded by Sir Syed Ahmad Khan (1817-1898) and spread well over a century.

Sir Syed—the Symbol of Intellectual Revival

Sir Syed was a champion of the cause of adjustment to the changing patterns of political and intellectual atmosphere. After 1857, the Indian Muslims launched an anti-British campaign which included, *inter alia*, the boycotting of the educational system introduced by the British. Sir Syed reacted sharply against this move. He wanted Muslims to partake of the material advancement of the West. He was a staunch advocate of new educational methods and specialized in the cause of the promotion of Muslim education on modern lines. In 1857 he founded the first Muslim Anglo-Oriental College at Aligarh, which later on developed into a big residential university. Ever since its inception right up to 1947 this great university served the Indian Muslim community as a well-equipped centre of western learning. The various educational institutions of the university promoted a culture which blended the Mughal tradition with a modern outlook. Sir Syed also founded a society for translating great English works into Urdu. The society started a bilingual journal, publishing articles in Urdu and English on reformation and reconstruction. The Muhammadan Educational Conference formed by Sir Syed in 1886 rendered

commendable services to the Muslim community in the field of education and social reform. These developments played an effective role in giving new directions to the Muslim intellectual movement. Consequently, a rebirth of Muslim culture took place. By the time the century ended the Indian Muslims were on their feet again.

Sir Syed is also reported to have anticipated some of the political ideas that led to the demand for Pakistan. With the decline of the Mughal empire the Indian Muslims found themselves in a muddle. They "had lost pride, property and power, especially in the Hindu-dominated areas, where they lived in degradation and misery, excluded from all but humble posts in the British administration. . . . The tragic circumstances of the Muslims at last bred the leader they needed. His name was Syed Ahmad Khan – the first Muslim in India who dared to speak of 'partition'; the first to realize that, mutual absorption being impossible, the Hindus and Muslims must part. He was the father of all that was to happen, ultimately, in Mohammad Ali Jinnah's mind" (48, p. 28). On account of his valuable services for the development of the Indian Muslim community Sir Syed has been described by some writers as "the father of the Muslim India".

Iqbal—the Voice of Regeneration

Allama Iqbal (1873-1938) is unanimously con-

sidered to be the apostle of Muslim renaissance in the Indo-Pakistan sub-continent. "He was also the inspirer of the idea of Pakistan. In him, the aspirations of Muslims of this part of the world became articulate and self-conscious. Through his works they discovered their national identity and it was he who quickened them to a sense of their high destiny" (155, p. 1). He was a particularly adventurous thinker who evolved a philosophy of change based on a dynamic interpretation of the Islamic revelation. Indeed he has been rightly described as the father of the idea of Pakistan. Iqbal was the poet-philosopher who synthesized with unique felicity the modern and the orthodox trends in the Muslim intellectual movement. He reconciled the Islamic conception of God and Prophethood with the modern vision of science and technology.

It was Iqbal who may be said to have taught Indian Muslims their first lesson in Islam's political philosophy. He declared as early as 1907 that Islamic nationalism had its basis in a religious creed in contradistinction to the racial and territorial nationalism of other peoples. "From pantheism he came to adopt Pan-Islamism as his creed, reinterpreting Islam as a dynamic rather than a static, a liberal rather than a reactionary force. He was the first who saw the vision of Pakistan distinctly and as such led the intellectual movement that preceded the achievement of Pakistan" (188, p. 56).

By virtue of his forceful advocacy for the urgency

of reconciling the apparent conflicts between the demands of the modern age and the dictates of Islam, by his dynamic stand for the reopening of the door of ijtihad, and by declaring that modern Islam was not bound by the voluntary surrender of intellectual independence, Iqbal made valuable contributions to the renaissance of Islam. He was acknowledged as the undisputed leader of the Indian Muslims and their spiritual and philosophic mentor. Acknowledging Iqbal's services to the cause of the Indian Muslims—Quaid-i-Azam once said : "To me he was a friend, guide and philosopher and during the darkest moments through which the Muslim League had to go he stood like a rock and never flinched one single moment" (199, p. 121).

Through his poetry and philosophy Iqbal wields considerable influence on Muslim intelligentsia in Pakistan and all through the Islamic world. The invigorating appeal of his poetry has made him the beloved hero of the masses. It would, therefore, be quite far away from truth to say that "people who can read and understand Iqbal are not very numerous" (100, p. 307).

Nazrul – the Poet of Renaissance

The rebel poet Qazi Nazrul Islam (b. 1889) may be considered as another strong pillar of the intellectual movement who gave new directions to the Muslim renaissance. His deeply patriotic poetry,

its firey message and his Islamic idealism has inspired the Pakistanis in general and the East Pakistanis in particular. The strong Islamic bias in the modern Bengali literature owes its origin mainly to the stimulating verses of this gifted poet.

Nazrul Islam is a poet of revolt. Authoritative circles have described him as "the most stupendous phenomenon of revolution in the East. His bleeding country chained to humiliations and tortures fed his pen with poison . . . . . He always fought the system which imposed on humanity inhuman conditions" (120, p. 292).

Poet Nazrul is an acknowledged leader of the renaissance movement. In fact, he is the very symbol of the renaissance in Muslim Bengal. "Losing the throne, honour and dignity, when the Muslims of Bengal were groping in the dark under the tyranny of the British-cum-Hindus, the bard of Bengal, Nazrul, awakened them from their deep slumber, sang to them the hopes of life and inspired them to struggle for independence :

"The trumpet is beaten,
Bind your turban,
Raising your head,
O Musalman !
The new age calls you,
And on the broken fort flies the new ensign" (230, p. 2).

The mystic touch in Nazrul's verses is enchant-

ing. "Nazrul Islam is essentially a poet of Islam. He derived all his inspirations from Islam. He glorified Allah, the Prophet of the Desert and the heroes of Islamic history in his poetry in matchless expressions:

> "In my heart, the picture of Ka'ba,
> In my eyes Muhammad, the Prophet
> Divine.
> Majnu was mad for love of Laila,
> I am for La-Ilaha" (230, p. 2).

His verses endeavour to crystallize the basic concepts of the Islamic way of life. "He not only reconstructed the language and organized the political revolution, but also gave inspiring interpretations to the teachings of Islam. Retrogressive interpretations given to the Quran and Hadith put the Muslim mind in a morass where it had been groping for ages . . . The poet drove home to the people the meaning of Islamic equality and fraternity. His poems on Khaled, Omar Farooq, Qurbani, Muharram, Kamal Pasha, Anwar Pasha, Faryad, Fatyee—Dowaz —Doham and others on similar subjects made Muslims aware of the glorious Muslim chapters in the history of the world" (120, p. 297).

Impact of other Scholars on Muslim Awakening

The *Musaddas* of Maulana Altaf Hussain Hali (1837-1919), otherwise known as an Elegy on the Rise and Fall of Islam, had an enormous impact on

Muslim thought. Similarly, Dr. Nazir Ahmad's (1836-1912) stimulating novels played a leading role in moulding the thought and action patterns of the Muslim community. Scholarly contributions by Syed Amir Ali (1849-1928), Shibli Naumani (1857-1914) and later by Maulana Abu al-Kalam Azad (1888-1958) went a long way in reviving the Quranic spirit amongst the Muslims.

THE BATTLE FOR PAKISTAN

Contemporary Muslim world is facing cultural conflicts and political turmoils. A diversity of gigantic problems are posing before the Muslims as serious challenges, threatening their survival and thwarting their evolution. Waking up, as if from slumbers, Muslims, all over the world are now keeping a constant vigil on the course of events and preparing to revive their culture. "Everywhere there is an urge to be fully alive, to thrive and to revive. The revivalist movements are of various categories although there is one thing common to them and that is the belief that they have to go back for inspiration and models to the original movement of Islam, in its pristine purity, disregarding the later accretions and perversions that buried original Islam under a heap of ideas and institutions that were un-Islamic" (104, p. 293).

The battle for Pakistan can be better understood against a perspective knowledge of these thought-

currents and the consequent developments taking place in the Muslim world as a whole.

Mounting Desire to Practise Islamic Way of Life

Ever since their fall the Indian Muslims had been discriminated against by the British rulers and oppressed by the Hindu compatriots. They had been groaning under the yoke of the social humiliation created for them by the dominant Hindu society. "During the heyday of British rule in the sub-continent of Hind-Pakistan, Islam and the Muslims received little except abuse and misrepresentation . . . Towards the end of nineteenth century they had been reduced to the extremes of degradation and misery" (119, pp. 335, 364). In fact, from the social and economic point of view the overall Hindu treatment of the Muslims was even worse than that of the untouchables and the outcastes.

The despondency of the Indian Muslims and their desperateness is perhaps best reflected in a letter written by the renowned Muslim scholar of the age, Shah Walli Ullah (1703-62) to king Ahmad Shah Abdali of Afganistan seeking latter's help : "In short the Muslim community is in a pitiable condition. All control of the machinery of the Government is in the hands of the Hindus because they are 'the only' people who are capable and industrious. Wealth and prosperity are concentrated in their hands, while the

share of Muslims is nothing but poverty and misery . . . At this time you are the only king who is powerful, far-sighted and capable of defeating the enemy forces. Certainly it is incumbent upon you to march to India, destroy Maratha domination and rescue weak and old Muslims from the clutches of non-Muslims. If, God forbid, domination by infidels continues, Muslims will forget Islam and within a short time become such a nation that there will be nothing left to distinguish them from non-Muslims" (184, pp. 105-106).

It is thus quite obvious that the Muslim desire to find out a suitable place where they could practise Islam did not erupt on the scene all of a sudden. It dates back to the past. The Muslims had been made victims of oppression and suppression. They had, therefore, been clamouring for a homeland where they could be free to develop their own distinctive culture and unfold their potentialities by following the Islamic way of life.

The Foundations of the Pakistan Movement

Although the Indian Muslims had been living side by side with the Hindus they had always maintained a separate cultural entity of their own. "In carrying on their struggle for an independent state, the Muslims of India had claimed a cultural heritage distinct from that of the Hindus, and they wanted a country in which Muslims would be given an oppor-

tunity to survive as a cultural entity. Whereas the outsiders tended to see the Muslims of India in terms of the cultural heritage which they shared with the other peoples of India, Muslims, even though they shared many local customs, did not identify themselves with Hindus but wanted to assert their consciousness of belonging to the large brotherhood of Islam" (73, p. xii).

The claim of the Indian Muslims for the establishment of Pakistan was thus based on :—

(*a*) the growing conviction of the Muslims that they were quite distinct from the Hindus socially, culturally, and spiritually;

(*b*) their intense desire to mould their thought and behaviour on the patterns and traditions of their own distinctive culture.

These were the precise bases of the Pakistan Movement. "The unique and prominent aspect of the Pakistan Movement was precisely its appeal to Islam. The Muslims in the sub-continent woke up to the call of Quaid-i-Azam, who was not a religious fanatic, because they felt that Islam was in danger of being inundated and overwhelmed in a united independent India by the forces of resurgent Hindudom" (255, p. 7).

Emergence and Popularity of the Two-Nation Theory

The story of the presentation and acceptance of

Islamic Culture in the

the demands of the Indian Muslims is extremely interesting and exciting. While Muslims stressed that the Hindus and the Muslims were two distinct nations the ruling Hindu class refused point blank to face the reality. In fact, the Hindus were persistently reluctant to concede to them the status of a nation. Instead they looked upon them as one of the many minority communities inhabiting India. Actually, however, these two communities were poles apart in every aspect. "The Muslims and the Hindus were two distinct and separate nations . . . They were two major nations by any definition or test. The Muslims were a nation of a hundred million with a distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral code, customs and traditions, aptitude and ambitions" (225, p. 2).

This fundamental point has not been properly understood by a number of the Western writers. "No two societies could be more divergent. In their attitude both towards the universal and the particular, God as well as man, the Hindus and Muslims remained at opposite poles of thought. These divergences of belief were so fundamental that, though the Muslims have been living side by side with Hindus for over a thousand years, their cultures have remained separate. This fact has not been fully realized by America and the West; and it is this which lay at the root of the creation of Pakistan.

For though living in one country, the Hindus and Muslims have remained two separate nations" (256, 203).

The historic tussle between the two cultures and their distinct and mutually conflicting viewpoints gave birth to a well-defined political theory—the famous Two-Nation Theory. The theory advocated that India was inhabited not by one but two major nations—the Hindus and the Muslims, each nation having the freedom to determine its economic, political and cultural fate in the manner of its choice. In the initial years this thought-provoking theory was hotly disputed amongst the two major communities of India, the Muslims preferred arguments for and the Hindus against it.

Quaid-i-Azam Muhammad Ali Jinnah was the chief exponent of the theory. His advocacy of the theory was so effective and his life-long dedication to the cause of the genuine demands of the Indian Muslims so intense that eventually the two-nation theory emerged victorious. The British Indian Government as well as the All-India National Congress, the rival organization with the Hindu majority, had no other alternative but to accept the theory. Even the orthodox communal organization of the Hindus, the Hindu Mahasabha, had accepted the theory at a much early date. Speaking in 1937 in the session of the All-India Mahasabha held at Ahmedabad Mr. Savarkar, the President of the Mahasabha, said : "India cannot be assumed today

to be a unitarian and homogenous nation, but, on the contrary, there are two nations, in the main, the Hindu and Muslim" (7, p. 7).

The actual implementation of the theory resulted in the partition of the sub-continent,[1] with the contiguous Muslim majority areas forming into a sovereign Muslim state—Pakistan.

Ideological and Humanitarian Bases of Muslim Demands

"Thus it would be wrong to say that the basis on which Pakistan was founded was communalistic fanaticism, or the anxiety of the Muslims to establish an Islamic Theocracy in the areas where they constituted a numerical majority" (129, p. 117). It was rather normal, although unusually intense, craving of an oppressed community to live a balanced and a wholesome life in the light of guidance from the faith that they professed. The oppressed Indian Muslims wanted not only to revitalize their own life but also longed to demonstrate thereby to the world that humanity's salvation lay in practising the Islamic way of life. "Pakistan was founded because the Muslims of this sub-continent wanted to build up their lives in accordance with the teachings and traditions of Islam, because they wanted to demonstrate to the world that Islam provides a panacea to the many diseases which have crept into the life of humanity today" (145, p. 3).

Indo-Pakistan Sub-continent

The demand for Pakistan was thus based on ideological and humanitarian grounds. "The political history of Hindu-Muslim relations during the 20th century lends empirical testimony to the fact that the cause of the conflict between the Hindu and Muslim communities was not political but ideological. We have seen how sincere and devoted men on both sides spent their entire lifetimes in seeking a political solution to this bitter problem, only to end in frustration and disillusionment. Custom and culture, religion and moral values cannot be legislated. The problem was far too deep and far too broad to be resolved within the limits of political rapprochement" (185, p. 19).

West's Inadequate Image of Islam

The western mind might experience certain difficulties in understanding correctly the demand for Pakistan and its realization. This difficulty stems mainly from the varying connotations assigned to religion by the western people and the Muslim as also from the traditionally inadequate picture of Islam in the mind of the West. To an average westerner religion is a private affair. It is an "other-wordly" matter, having a strictly limited "spiritual" value, without necessarily playing any positive role in the concrete realities of life. For a Muslim, on the contrary, religion is a practical outlook and a dynamic code of life It is a comprehensive and a

synthetic programme, embracing social, cultural, political, economic and the allied aspects of human thought and behaviour.

Islam is not a religion in the ordinary and the customary sense of the term. It is not a mere religion in the sense in which one speaks of Christianity, Judaism, Budhism or Hinduism as "religions". It is not merely a system of some positive moral rules. It is rather a practical, dynamic and comprehensive guidance in all spheres of life. The Holy Quran lays down categorically that true religion is practical, not theoretical or formal. The path-blazing teachings of Quran have a concrete bearing in all affairs of everyday life. "The religion of Quran is not a religion in the popular sense of the term. It does not thrive on mere contemplation. It is not monasticism ; or asceticism ; nor is it a bundle of symbolic ceremonies conducted by a hereditary priesthood. It is not merely faith or belief. On the other hand, Islam is the name given to a certain outlook on life, and the Ummat or community of Islam to a certain type of social order which that outlook brings into being or evolves" (152, p. 85). As soon as one begins to believe in this faith it starts introducing spontaneously a dynamic change in practically all spheres of one's thought and behaviour.

In fact, there is no sphere of individual or collective life which is ignored by Islam. "Islam has guidance to offer in the production and distribution of wealth, in the maintenance of social services, in

international relations, and in the structure of family life, in public finance and the proper position of hands during prayer. All of these, and much more, are integral parts of Islam, not mere deductions from general moral precepts. Islam, therefore, speaks as plainly to the statesman or the businessman in his professional capacity as it does to the individual conscience or to the man of religious learning" (61, p. 197).

Unless one appreciates the correct meaning and purpose of this great religion one is liable to err in making a proper estimation of the demand of the Indian Muslims for the creation of Pakistan. In order, therefore, to arrive at a perspective understanding of the Pakistan Movement the western people must endeavour to appreciate the exact meaning and significance of Islam.

The Muslim Alternatives to Hindu Oppression

The revolutionary message of Islam always remained an eye sore to the Hindu imperialism of India. As indicated earlier ever since the downfall of the Mughal empire Hindus had been putting all sorts of pressures on the Indian Muslims. As time passed by these oppressive techniques went on assuming tyrannical and vicious propensities. The climax was reached in the state of Jammu and Kashmir where a non-Muslim ruler virtually reduced the people of his Muslim majority kingdom to a cattle-like existence. With

increase in oppression and deprivation the spirit to rebel and emancipate got all the more intensified. Conditions were not very different in those other parts of India where the sadistic Hindu majority had managed to wield political and economic supremacy. The Muslims were reduced to an existence which was far worse than even that of the despised outcastes of the caste-ridden Hindu social order—the Shudras or the Untouchables. Consequently, a very strong wave of resentment and revolt permeated the life of the Muslims in Kashmir as also all over India. The situation went on deteriorating and becoming more tense and more grave with the passage of time.

To meet the Hindu oppression the Muslims had four theoretical alternatives (185, p. 11 et seq) :—

(*i*) succumb to the pressures and then either relegate Islam to the narrow realm of a personal and private affair or be absorbed by Hinduism ;

(*ii*) attempt to impose Islamic rule by force on the Indian sub-continent ;

(*iii*) remain within the Indian Union and work for appropriate constitutional safeguards, aiming at creating congenial cultural environment favourable for the practising of Islam on an equalitarian footing with Hinduism ;

(*iv*) withdraw from the Indian Union and establish an independent state patterned on Islamic values and traditions.

The first alternative was neither permissible nor possible for an enlightened community like the Muslims. The second line of action provided practical and theoretical difficulties. The choice of the Muslims was, therefore, limited by the exigencies of the circumstances and the demands of their religion itself to the last two alternatives, namely, constitutional safeguards and preparation for separation. The first of these two alternatives, striving for constitutional safeguards, dominated Muslim policy up to 1937. After that date their policy registered a gradual drift towards the last mentioned alternative, a resolute struggle for separation and autonomy.

The Pakistan Resolution (1940)

The historic Pakistan Resolution is a bold instance of this later trend in the Muslim policy. The Resolution was passed in 1940 in the Lahore session of the All-India Muslim League, the only effective and popular political organization of the Indian Muslim community. It announced in unambiguous terms the demand of the Indian Muslims for an autonomous and a sovereign state—Pakistan—wherein the Muslims shall be "enabled, individually and collectively, to order their lives in accordance with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah" (86, p. 1).

In that historic session the Indian Muslims decided to address the Hindu India in the language

which they understood best. Eminent Muslim leaders spoke on various aspects of the Resolution to a 1,00,000 strong audience which listened to their beloved leaders in rapt attention. After the bold enunciation of their demands in 1940 the rationale of the viewpoint of the Indian Muslims began to be appreciated more clearly than ever before. Thus the principle of establishing a separate and independent homeland for the Muslims as the only reasonable solution for the sub-continent's political and social problems at last came to be recognized.

Development from 1940 to 1947

The period from 1940 to 1947 is a momentous era in the history of the Indian Muslims. United under the banner of Quaid-i-Azam Muhammad Ali Jinnah they launched a vigorous drive to spell out their demand for a separate Muslim state. The All-India Muslim League assumed the shape of a popular mass organization with Quaid-i-Azam as the only universally-acclaimed leader of the community. The Muslim League and the idea of Pakistan had increased greatly in popularity by 1945 so that the chances for success were in fact favourable than ever before.

The span of eight years, from 1940 to 1947, is marked by an unusually intense and rapid political activity, with the Muslims striving hard and utilizing all available opportunities to make themselves under-

stood. Their efforts eventually bore fruit. On August 14, 1947, their cherished dream, Pakistan, appeared as a concrete reality on the world map. The colossal loss in person and property that followed in the wake of partition of the Indo-Pakistan subcontinent and the heroic manner in which the Muslims faced the situation is yet another irrefutable proof of the intensity of their devotion to their sacred ideal.

CHAPTER V

PAKISTAN
AN ISLAMIC DEMOCRACY

The word Pakistan is derived from two Persian words, 'pak' meaning 'pure' and 'stan' meaning 'the land of'. Pakistan thus literally means the land of the Paks—the spiritually pure and clean. It is, therefore, quite apparent that the very name of this progressive Muslim State reflectes its ideological basis.

THE LAND AND PEOPLE OF PAKISTAN

Contemporary Pakistan is composed of two wings known as the provinces of East Pakistan and West Pakistan. The two provinces are separate by about 1,100 miles of land and 2,500 miles of sea.

The West and East Wings

West Pakistan extends between 24°N and 37°N latitude and between 61°E and 75.5°E longitude. According to the 1961 Census Report (88, p.1) the area of West Pakistan is 3,09,239 square miles with a population of 4,29,68,000. It consists of 12 well-defined divisions, namely, Peshawar, Dera Ismail Khan, Rawalpindi, Sargodha, Lahore, Multan,

Bahawalpur, Khairpur, Hyderabad, Quetta, Kalat and Karachi.

The mighty river Indus is the "spine" of West Pakistan. "The Indus is one of the world's great rivers, as famous in history as in geography. It has seen civilizations as old as Mohenjo-daro which dates back 5,000 years; it has seen the invasions of great generals like Alexander the Macedonian, and on its waters Alexander's expedition to the sub-continent finally made its way home" (75, p. 25). The recent excavations and researches at Mohenjo-daro and Harappa have deciphered many a hitherto unknown aspect of the ancient Indus civilization which are simply fascinating.

Lahore, the queenly city of gardens and cultural centres, is the provincial metropolis. It was in this historic city that the Indian National Congress resolved in 1929 that India should have complete independence. It was here again in 1940 that the first formal demand for Pakistan was made by the Muslim League. For many centuries in the past Lahore has enjoyed the reputation of an established centre of Islamic culture.

East Pakistan is known as the land of rivers. On the globe this wing lies between 21° N and 27° N latitude and 88° E and 92.5° E longitude. It comprises four divisions, namely, Rajshahi, Khulna, Dacca and Chittagong, with a total area of 55,134 square miles. Dacca is the capital town of East Pakistan. This famous town is a great repository of

ancient and modern Muslim culture. East Pakistan, which is much more densely populated as compared to West Pakistan, is inhabited by 5,08,44,000 persons.

Until recently Karachi, the famous sea resort and a port of international fame, used to be the federal capital of Pakistan. The capital has now been shifted to a new and picturesque place towards the north of West Pakistan, known as Islamabad. The new site, which is under rapid process of development, is expected to be one of the most modern capitals of the world in the days to come. For the time being, however, Rawalpindi, the military headquarters of Pakistan which is situated very close to the new capital, is being used as the interim capital.

A Multi-Lingual Nation

The people of Pakistan can be conveniently grouped into certain linguistic categories. The main languages spoken in various regions of West Pakistan are: Pushtu, Panjabi, Baluchi, Sindhi and Makrani. Majority of the people, however, understand and speak Urdu, the *lingua franca* of West Pakistan. It is the most popular vehicle of literary and scientific thought. All the languages of West Pakistan have strong Arabic and Persian influence. Bengali is the *lingua franca* and the sole popular language of East Pakistan. The liberal use of Urdu, Arabic and

Persian words in modern Bengali is on the increase. At the moment "nearly 40 per cent words of the language as spoken and written by East Pakistanis are either of Arabic or Persian, or Urdu origin. They have become an inalienable part of the Bengali language which is, on account of this, more vigorous and musical, simpler and more sensuous" (120, p. 298).

It is thus obvious that multi-lingualism is a heritage of the Muslims of Pakistan. Majority of the people understand more than one language. "Most people in Pakistan are bi-lingual, speaking their regional language and Urdu with almost equal facility. The educated classes are at least tri-lingual, speaking quite easily a regional language, Urdu and English. Quite a large number know Persian or Arabic also as a matter of course" (202, p. 2). This observation is applicable equally to the urban as well as the rural population. "This multi-lingual tradition is part of Pakistan's background, and even the villagers use more than one language, their own dialect and Urdu" (256, p. 207).

The phenomenon of multi-lingualism, however, has not the least affected the literary and cultural cohesion of Pakistan. Two main factors, inherent in the very structure and substance of these languages, are responsible for this unity in diversity (252, p. iii. *et seq*) :

(*i*) *The common Arabic Script* : This is the unifying link between all languages of Pakistan,

except Bengali, although even there the desire to change over the current Bengali script to the Arabic script is gaining momentum ;

(*ii*) *The common spiritual and cultural reservoir* : All of these languages have been fed from this common reservoir. It has lent Pakistani literature a marked unity of thought and atmosphere. To illustrate this point the overwhelming Sufi (Muslim mystic) element in all the literatures of Pakistan could be cited as a striking instance. This factor is mainly responsible for bestowing a unity of ideas and setting to the literary efforts made in the different regional languages of Pakistan.

"Anybody who has studied the subject will, however, know that in spite of three or four regional languages which are current in Pakistan in addition to two main languages, there is a marked inner unity in Pakistani literature. Even in those languages which are superficially different there is much in common in vocabularly, literary forms, themes and ideas. One of the causes has been the influence of the common literary heritage, which different parts of Pakistan inherited from more than seven centuries of Muslim rule" (252, pp. iii-iv).

The Religions of Pakistan

Islam is the religion of the majority, the percent-

age of the Muslims in the total population being 88.1. The other main religious minorities are Hindus, Christians, and Buddhists. The following table indicates the exact position of all the religions in the whole of the country as also in the two wings separately (89, p. 19) :

Table Showing the Percentage Distribution of Religions in Pakistan

	The Religious Community	East Pakistan	West Pakistan	Pakistan
		%	%	%
1	Muslims	80.4	97.2	88.1
2	Caste Hindus	8.6	0.5	4.9
3	Scheduled Castes	9.8	1.0	5.8
4	Christians	0.3	1.4	0.8
5	Buddhists	0.7	0.006	0.4
6	Others	0.1	0.01	0.05

Complete religious freedom and tolerance dominates the spiritual sphere of life in Pakistan. This attitude, again, derives its inspiration from Islamic teachings and traditions, putting premium on tolerance and goodwill towards rival religions and creeds.

The vast majority of people in both wings of the country are agriculturists. Pakistan is now staging a balanced transformation from agricultural to industrial economy. However, utmost care is being taken to see that the process of industrialization does not bring in its wake those evil after-effects which are

commonly associated with it, especially in the industrialized West.

Pakistan and the Muslim World

Pakistan occupies a strategic position on the world map from the Islamic culture point of view. It stands first amongst the Muslim countries in population. It is linked up with the block of the Islamic states stretching from Morocco on the Atlantic coast to West Pakistan on the Arabian Sea. On the east her immediate Muslim neighbours are the independent Muslim states extending from Malaysia to Indonesia in the Pacific Ocean. Pakistan is maintaining cordial spiritual, cultural and economic relations with all these countries. In international spheres she always supports the cause of these Islamic states. Her entry into the CENTO defence has strengthened her ties further with two Muslim states, Iran and Turkey, which also happen to be members of the pact.

Being a cradle of pan-Islamic movements Pakistan has contributed immensely towards bringing all the Muslim countries close to each other. Presently a Pakistani Jurist of international fame is working over a dynamic proposal for the formation of a Commonwealth of Muslim States (143, pp. 1-2). In the general session of the Arabic Conference held in Lahore in 1964 he has proposed to name this organization as the United Muslim Nations Organi-

zation (UMNO).

INSPIRATION FROM ISLAMIC IDEOLOGY

Pakistan has enjoyed independent existence for over 17 years. The period has been marked by political turmoils, social upheavals, economic crises and gigantic revolutions. The national life has been constantly evolving through a process of creative change and mobility. One thing, however, has always been permanent and paramount. The people as well as the Government have always been fervently cherishing Islamic ideology as the sole guide to all fields of their life. If confronted with the question, what kind of country they wish Pakistan to be, Pakistani Muslims are unanimous that the answer is Islamic. The conviction has always reigned supreme in all spheres of their thought and behaviour that Islamic ideology offers a constructive pattern and a comprehensive guidance in the light of which a free, progressive and creative life could be and should be moulded. Right from the commonplace matter of conducting a petty business to the exalted task of constitution-making, therefore, Islamic values and traditions have always figured as the main source of inspiration. "It is ultimately the innermost convictions of a people which shape its life. For us Muslims no morality exists which does not find its ultimate sanction in Islam . . . To ask an overwhelmingly Muslim people to discard its innermost convictions in framing its constitution is to ask it to

commit suicide" (204, p. 5).

The Objectives Resolution (1949)

The first concrete step by the Government of Pakistan in the direction of patterning this newborn state on Islamic principles was a straightforward resolution on the aims and objects of the constitution moved by the first Prime Minister of Pakistan, Mr. Liaquat Ali Khan, in the first Assembly of Pakistan in March, 1949. The preamble of this famous document, known as the Objectives Resolution, declares (145, p. 1):

> "In the name of Allah, the Beneficent, the Merciful; whereas sovereignty over the entire universe belongs to God Almighty alone and the authority which he has delegated to the State of Pakistan through its people for being exercised within the limits prescribed by Him in a sacred trust;"

The Resolution, whose precise purpose was to provide declaration of the national objectives, goes on to say (145, pp. 1-2):

> "This Constituent Assembly representing the people of Pakistan resolves to frame a constitution for the sovereign independent State of Pakistan; Wherein the State shall exercise its powers and authority through the chosen representatives of the people;
>
> Wherein the principles of democracy, freedom,

equality, tolerance and social justice, as enunciated by Islam, shall be fully observed;

Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accord with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah;

Wherein adequate provision shall be made for the minorities freely to profess and practise their religions and develop their cultures; . . . So that the people of Pakistan may prosper and attain their rightful and honoured place amongst the nations of the world and make their full contribution towards international peace and progress and happiness of humanity".

The Objectives Resolution is the first categorical declaration of the intentions of the people of Pakistan to mould their thought and behaviour on the true Islamic lines. "In the Objectives Resolution they affirmed their faith in Islamic ideology and vowed to mould their constitutions, their laws and institutions on the basis of the Quran and Sunnah" (104, p. 295).

Some Significant Features of the 1956 Constitution

The Objectives Resolution is repeated with some changes as the Preamble to the first Constitution of

the Islamic Republic of Pakistan which was adopted by the Constitutent Assembly on 29th February, 1956. It came into force on 23rd March, 1956.

Several articles in this Constitution endeavour to give concrete legal significance to basic Islamic beliefs and values. Article 197 obliges the President to set up an organization for Islamic research and instruction in advanced studies leading to the reconstruction of Muslim society on a true Islamic basis. Article 198 (1) runs as follows : "No law shall be enacted which is repugnant to the injunctions of Islam as laid down in the Holy Quran and Sunnah, hereinafter referred to as Injunctions of Islam, and the existing law shall be brought into conformity with such Injunctions" (85, p. 75). Furthermore, Article 25(2) (d) lays down one of the Directive Principles of the State Policy in the following terms : "The State shall endeavour, as respects of the Muslims of Pakistan, to secure the proper organization of Zakat, Wakfs and Mosques" (85, p. 8).

It is thus clear that the requisite safeguards were adopted in the first Constitution of Pakistan for the creation of congenial atmosphere suited to the promotion of Islamic principles and practices.

Islamic Provisions of the Present Constitution

Islamic provisions in the new constitution go a step further than those of the 1956 Constitution. The second Constitution enacted in 1962, as amended by

the Constitution (First Amendment) Act, 1963, abrogates the 1956 Constitution. The Preamble of this Constitution, which opens with the following words, is almost identical to the 1956 Constitution so far as the declaration of intentions is concerned :

"Whereas sovereignty over the entire universe belongs to Almighty Allah alone, and the authority exercisable by the people within the limits prescribed by Him is a sacred trust :

And whereas the founder of Pakistan, Quaid-i-Azam Muhammad Ali Jinnah, expressing the will of the people, declared that Pakistan should be a democratic State based on Islamic principles of social justice . . . " (86, p. 1).

Article 199 of the new Constitution declares the establishment of an Advisory Council of Islamic Ideology. The functions of this Council have been set out as follows in Article 204 (1) :

"(*a*) To make recommendations to the Central Government and the Provincial Government as to the means of enabling and encouraging the Muslims of Pakistan to order their lives in all respects in accordance with the Principles and concepts of Islam and to examine all laws in force immediately before the commencement of the Constitution (First Amendment) Act, 1963, with a view to bringing them into conformity with the teaching and requirements of Islam as set out in the Holy Quran and Sunnah ; and

Pakistan an

"(*b*) to advise the National Assembly, a Provincial Assembly, the President or a Governor on any question referred to the Council under Article 8, that is to say, a question as to whether a proposed law is or is not repugnant to the teachings and requirements of Islam as set out in the Holy Quran and Sunnah" (86, pp. 66-67).

The Advisory Council of Islamic Ideology was established on 1st August, 1962. Its membership includes some eminent Muslim scholars, jurists, and educationists of Pakistan.

Article 207 (1) declares the establishment by the President of an Islamic Research Institute. Article 207 (2) says : "The functions of the Institute shall be to undertake Islamic research and instruction in Islam for the purpose of assisting in the reconstruction of Muslim society on a truly Islamic basis" (94, p. 67). The Islamic Research Institute has been established and is functioning with a team of talented scholars on its staff.

IS PAKISTAN A THEOCRATIC STATE ?

As repeatedly emphasized the people of Pakistan had been insisting on patterning their state on Islamic principles and practices. They had desired Pakistan to be an Islamic democracy. In order to dispel all possible misgivings and apprehensions about an Islamic democracy the founder of the state,

Quaid-i-Azam Muhammad Ali Jinnah, severally clarified the meaning of the concept. He highlighted people's keenness to lay the foundations of this democracy on the basis of truly Islamic ideals and principles. He had defined Islamic democracy as the embodiment of the concepts of Islamic social justice and the equality of manhood.

In fact, he was unambiguous in declaring that this Islamic democracy was not at all going to be a theocracy. "The great majority of us are Muslims. We follow the teachings of the Prophet Muhammad (may peace be on him). We are members of the brotherhood of Islam in which all are equal in rights, dignity and self-respect. Consequently, we have a special and a very deep sense of unity. But make no mistake: Pakistan is not a theocracy or anything like it. Islam demands from us the tolerance of other creeds and we welcome in closest association with us all those who, of whatever creed, are themselves willing and ready to play their part as true and loyal citizens of Pakistan" (189, p. 58). The charge that Pakistan is a theocratic state or, as some have employed a less libellous epithet, semi-theocratic (158, p. 166) is, therefore, obviously based on inadequate appraisal of the facts.

Concept of Theocracy Alien to Islam

This vital issue has been clarified further by other Pakistani thinkers and writers. However, despite all

clarifications and elaborations some Western critics still prefer to spread the misleading notion that Pakistan is a theocratic state. A theocracy implies the intolerant rule of an ordained priestly class which grabs power in the name of God by virtue of their privileged positions, as His ministers on earth. Such a conception of a theocratic government is totally alien to the spirit of Islam which does not permit any form of priesthood whatsoever. "Islam does not tolerate the growth of a priesthood, nor does it encourage the division of the people into a clergy and the laity. Indeed no particular class has been given any authority to interpret the Principles of Islam. The reason for this attitude is that the growth of a class vested with any sacerdotal authority or religious sanctity discourages the mass of the people from acquiring true knowledge of the Faith" (204, p. 25).

Believing in or practising of Islamic values of life have absolutely nothing to do with theocracy. But "if the accusers mean that the people of Pakistan believe in certain spiritual and ethical values, then the nation must plead guilty to the charge. The Pakistanis do believe that government cannot be successfully divorced from all ideals; they further hold that if the peoples of the world draw greater inspiration from the noble truths of their religious or moral philosophies, it will result in greater happiness to humanity; and they staunchly believe that the principles enunciated by Islam can bring peace, tolerance and charity to a world distraught with narrow

selfishness, immoral competition and blind greed. The pursuit of these ideals does not make Pakistan a theocracy" (202, p. 15).

Quran Denounces Coercion and Promotes Freedom of Thought

Islam champions individual liberty and promotes freedom of thought. The idea of freedom always loomed large in the Muslim mind and it played a significant role in the development of Islamic civilization and culture. "Unlike the Communist state, Islam does not impose its social principles on others by force, nor does it confiscate their properties or introduce a reign of terror by mass execution of non-believers and packing of thousands of the people to the Siberian hell" (174, p. 47). The Holy Quran lays down categorically that there should be no compulsion or coercion in the matters of religion (S. ii, V. 256).

It would, therefore, follow that in an Islamic state there can be no scope for bigotry and fanatical intolerance. This could perhaps be better illustrated by the present situation in contemporary Pakistan where all the minorities, professing religions other than Islam, are living in a most amicable manner, enjoying to the full all amenities of life on an equalitarian footing with the Muslim majority. The figures in the 1961 Census (89, p. 19 *et seq.*) reveal that there are at the moment in Pakistan 45,90,417 Caste

Hindus, 54,11,057 Scheduled Castes, 7,33,000 Christians and 3,76,312 Buddhists, besides other non-Muslim minorities totalling 4,29,000. Needless to emphasize that none of these minorities has ever experienced any difficulty in enjoying peace and prosperity in the Islamic Republic of Pakistan. Furthermore, their rights and interests have been as adequately safeguarded in the present Constitution as they had been in the preceding one.

Theocracy and Secularism Irrelevant to Muslim Polity

An Islamic state is neither theocratic nor secular. It is far from being theocratic in the sense that it denounces religious fanaticism in any form. It is radically opposed to a separate class of priests enjoying special privileges and wielding extraordinary power in the state. An Islamic state cannot be secular either because it does not admit of a divorce between religion and national life. The entire structure of an Islamic state, on the contrary, is raised on religious idealism.

The basic factor which stands in the way of West's understanding of the role that religion plays in the state of Pakistan is the peculiarly restricted, and in cases even perverted place that religion has come to occupy with the contemporary Western people. The narrow "never on Sundays" type of role often assigned to religion in the West is diametrically

opposed to the Islamic notion of religion. Islam advocates that religion should play a constructive role in the all walks of individual and collective life of a people.

Obviously the correct meaning of an Islamic state can no longer be appreciated if one approached the situation with a mental set conditioned to view the subject after the purely Western style which appears to have been biased because of certain unpleasant experiences and associations with religion during the past. "The term 'theocracy' and 'secularism' are irrelevant to a Muslim polity for the simple reason that these arise from and belong to a purely Western situation in the Middle Ages, during the struggle of nascent national European States against the all-embracing authority of the Roman Church. The all-inclusive unity of Muslim society needs must be expressed in terms of its own genius" (255, p. 14).

A New Experiment in Democracy

An Islamic democracy, therefore, is far from being a theocracy. Similarly, democracy in Islam can never be merely secular. A true Islamic state, like the Islamic Republic of Pakistan, is rather the best possible type of a modern democracy and can have no semblance whatsoever with a rigid and an orthodox theocracy. "In Pakistan a new experiment is being attempted. The pattern before the new state is of the days of the early Caliphs, and not of the

Sultans of Delhi. But even here it has been made clear that although the state is pledged to work out Islamic ideals, Pakistan will not be a theocracy, and "the state shall exercise its powers and authority through the chosen representatives of the people" (252, p. 18).

The object of the increased emphasis on Islamic way of life in Pakistan's constitution is simply to promote the healthiest form of democratic values. As has been repeatedly declared by the President of Pakistan "our ultimate aim is to restore democracy through our new constitution which promotes 'a sound, vigorous, progressive and powerful state' " (257, p. 93). This political experiment is not at all entirely new. It has been severally conducted in the past by a number of Muslim states with immense national and international gains.

UNIQUE EMPHASIS ON HIGHER VALUES AND IDEALS

Ever since 1947, the day Pakistan emerged as an independent sovereign state, the spirit of Islamic culture is permeating steadily all spheres of national life. Besides considerable progress in science and technology spectacular achievements have been made in the domains of art, literature, poetry, music, painting, drama, etc. The main pride of the people of Pakistan, however, is not their achievement in the realm of science and technology, art and literature. What they really cherish is the emphasis in their cul-

ture, on moral and social values and higher ideals of life. This emphasis strikes as the predominant spirit in all fields of their thought and behaviour.

The Ideological Basis of Pakistan's Reforms

Some of the most conspicuous areas of Pakistan's national life wherein the spirit of Islamic culture has been geared to the service of humanity are education, agriculture, law, administration and defence. A series of ideologically-oriented reforms and experiments have been and are being effected in these and the allied areas.

Education has received the top-most priority in the Pakistani economy mainly because of the fact that Islam lays extraordinary emphasis on the acquisition and dissemination of knowledge and wisdom. The people of Pakistan subscribe to the belief that the salvation of humanity eventually lies in a sound, well-planned and spiritually-inspired system of education—a system based on Islamic values and ideals. In this field the enlightening ideas of nation's favourite poet-philosopher, Iqbal, are a source of inspiration to all Pakistanis. "Against the formidable resources that are today at the disposal of dictators and demagogues alike, the only long range defence is a humanized system of education, built up with love and patience and vision which will not be dazzled by glitter or misdirected by false but easily achieved targets and objectives. In the building up of such a

system and, even more, in gaining the right vision of such an education, the study of Iqbal's ideas—whether expressed in the beautiful poetry or his thoughtful *Lectures*—can offer most valuable guidance" (231, pp. 196-97).

The fact deserves special mention that ever since 1947 a series of educational reforms have been planned and implemented in Pakistan. The most spectacular of all these reforms are those that have recently been enforced under the advice of the 1959 Commission on National Education.

Islamic Idealism and Social Justice

Similarly, Pakistan's epoch-making agrarian reforms, enforcing reasonable limits on the holding of agricultural land, have been inspired by the ideals of Islamic socialism which forbids the concentration of landed property and wealth in the hands of a few. "The ordinary theory of landlordism that resulted in the development of feudalism and sub-infeudation, and the essential features of capitalism with private ownership of means of production and concentration of capital in a few hands are unknown to Islam" (239, p. 41).

Organized campaigns to root out inefficiency and corruption from judiciary and civil administration which were intensified after the 1958 Revolution also derived their inspiration from Islamic idealism and social justice.

Islamic Democracy

Ideals of Universal Peace and Friendship

Another constructive contribution of Islamic values to the development of Pakistan is the complete reorientation of the outlook of our fighting forces. Pakistan's defence policy is not marred by exclusive considerations of nationalism and narrow problems of territorial defence. It transcends that rigid outlook. Besides guarding their national frontiers the valiant soldiers of Pakistan are always ready to help other nations, irrespective of their race or religion, in gaining their freedom and maintaining law and order in their motherland. Some more recent and concrete instances of this humanitarian spirit are the widely-acclaimed contributions of Pakistan's defence forces in achieving United Nations' mission in Congo and West Irian. In fact, one of the main reasons with Pakistan in upholding the United Nations Charter is her adherence to the Islamic ideals of universal peace and friendship.

The defence forces of Pakistan are also promoting the cause of international understanding and peace through another medium—the sports. Pakistan's Army takes keen interest in promoting sports at national and international levels. Besides improving the standards of sports and games at home the Army sportsmen have represented the country in several Olympic Games and other international sporting meets. The Army enjoys a substantial share in winning top honours for Pakistan especially in the field of international hockey and athletics.

ISLAMIC IDEOLOGY—THE MORAL ANCHOR FOR THE WORLD

It would be repeating the obvious to say that the contemporary humanity is passing through the most critical era of its existence. The recent technological and nuclear developments have generated new problems and crises. The post-sputnik humanity is facing grave dangers of self-annihilation. The thinkers of Pakistan believe that they have a special peace mission to perform in these troubled days. They are, therefore, preaching with added vigour the gospel of mutual understanding and goodwill between individuals and nations of the world that Islam emphasizes so vigorously. Pakistan is too keen to extend its hands of friendship to all nations of the world irrespective of their allegiance to a particular political or economic block. Not only that she is equally eager to see that all nations adopt a similarly altruistic attitude as a preventive measure against all sorts of unpleasant developments.

The Sense of Mission in Pakistan's Foreign Policy

The realization of this desire is the keynote of Pakistan's foreign policy. Pakistan has no ambitions whatsoever for economic exploitation or political domination. All that she desires and desires very intensely, is to establish and to develop cordial cultural contacts with the entire world so that she is enabled to play her true role in the comity of nations.

"Thus, in the political and economic tempests of today the world finds itself once again in dire need of some moral anchor to which it may hold fast. Pakistan has, for its motive-force, the spirit of Islamic ideology, and it is our firm intention that in our dealings with other nations we should be inspired by that spirit of universal brotherhood, justice and tolerance" (208, p. 127).

A Remedy for the Afflictions of Despairing Humanity

The conviction that the entire humanity stands to gain immensely from the Islamic ideology is gaining momentum in contemporary Pakistan. Pakistanis believe that perspective appreciation and effective implementation of Islamic values and ideals can prove an unfailing panacea for the peoples of the world in the resolution of their personal and national problems. "Both nationalism and atheistic socialism, at least in the present state of human adjustments, must draw upon the psychological forces of hate, suspicion and resentment which tend to impoverish the soul of a despairing humanity. Surely the present moment is one of the great crises in the history of modern culture. The modern world stands in need of biological renewal. And religion, which in its higher manifestation is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science

necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values" (130, pp. 187-88).

Ideological Basis of Cultural Contacts With Muslim World

Islamic ideology, therefore, is not to be regarded as a guiding spirit exclusively beneficial for Pakistan alone. It is rather a trustworthy moral anchor for the whole of the world. That explains why Pakistan is too keen that her ideology be properly understood all over the world. It also explains why she is more particular in cementing the bonds of friendship with the Muslim countries of the world. These countries are not only her immediate neighbours but they also happen to have a common history. Pakistan shares with them the same affinity of ideals and the same sincerity of purpose. Pakistan's growing inclination towards them, therefore, is based on ideological rather than purely geographical or political or economic considerations.

Addressing the inaugural session of the Cultural Relations Conference held at Karachi in 1948 the

Minister of Education, explained the urgency of establishing cultural contacts with the Muslim countries in the following words: "With these countries we claim a community of outlook based on spiritual and moral affinities. We have the same faith and the same cultural traditions and, like us, they too are emerging from the sloth of centuries and are becoming increasingly conscious of the important historical role Islam has to play as a world-unifying force. It is, therefore, natural that our first cultural contacts should be with them" (208, p. 128).

DILEMMAS AND DIRECTIONS OF THE RENAISSANCE

The story of Islamic renaissance in Pakistan is extremely interesting and stimulating. Immediately after the establishment of Pakistan in 1947 the new-born state found itself in the midst of a number of baffling problems. The continuous influx of refugees pouring into Pakistan from all parts of India was simply staggering. The mass oxodus of the non-Muslim population from Pakistan had brought certain administrative services to a virtual standstill. These and a host of allied problems monopolized the attention of the people and the Government during the initial years. Consequently, the problems of cultural reconstruction and renaissance could not be attended to in their proper perspective.

The state is now set on a solid footing although it still has to face a number of perplexing problems.

The Kashmir question, the foreign exchange, the population quake, the literacy campaigns, development of natural resources, promotion and preparation of the national talent to look after the multifarious development projects, etc. are some of the more conspicuous problems engaging the attention of the Government at the moment.

A Culturally-Alien Minority of Pakistan

Another noteworthy, though minor, problem that merits examination is the indifferent and reactionary views of a culturally-alien and a deviant minority of Pakistan. There are some individuals in Pakistan who express their open repulsion to the very idea of an Islamic renaissance. Most of the people who subscribe to this view are those unthinking individuals who have failed to adjust to the tempo of the gigantic social, cultural and economic reconstruction going on around them and feel like odd men out. Some of them find it hard to renounce the idea of the "special" privileges, monoplies, luxuries and addictions of the pre-Independence days. They feel it awkward to share the fruits of knowledge and wealth in a democratic way, in keeping with the changed demands of the time. Fortunately, however, the number of such unprogressive dissidents is extremely negligible and their social and cultural status almost zero. Their opinions, therefore, have no other significance apart from providing a source of surprise and amusement

to all those who are engaged in the colossal task of reclamation and reconstruction.

However, owing either to lack of sufficient knowledge or to interested motives some Western observers have publicised over much the retrogressive outlook of this culturally-deviant minority of Pakistan: "Western observers often wonder whether much of the talk of the importance of Islam is to be taken seriously. They mix with officials of the government, politicians, journalists, businessmen and officers of the armed forces. And such men, wearing Western clothes and speaking excellent English, do not seem to talk much about religion. And if that awkward subject should arise, in conversation at the bar of a big hotel in Karachi or Lahore, it is likely to be dismissed with a smile: 'The Islamic state? all humbug, my dear fellow'. And the foreigner could convince himself that such views were more widely held by taking note of the thousands of Karachi walls which bore the statement in 1954-55, neatly stencilled in Urdu and English: "Slogans of Islamic State a Political Stunt" (61, pp. 229-30).

The same writer, however, takes care to add: "But it would be rash indeed to draw the conclusion that Islam is of little importance, or that it matters only to the illiterate . . . No Muslim public figure has ventured to suggest that Pakistan should discard Islam as the basis of its polity . . . But in Pakistan the only basis for social morality is Islam" (61, p. 230). In the light of these remarks, which are more

sensible and more realistic and in the light of the actual situation in contemporary Pakistan the observations of the learned author quoted earlier seem obviously to be unfounded and misleading.

Neither Stunt nor Retrogression

Life in Pakistan has now taken on a new turn. The inspiring values, ideals and traditions of Islam are now beginning to penetrate more deeply than ever before into all walks of life. Instead of considering his dynamic cultural heritage and its infinitely rich potentialities as an 'awkward subject' the modern Pakistani is becoming growingly alive to the creative role of his religion and culture in national and international development. He is becoming fully convinced of the necessity and utility of getting rid of all apprehensions and misunderstandings about Islam as a way of life, originating from within or without.

The pace and the spirit of the process of reconstruction in Pakistan clearly indicate that the slogan of an Islamic state is neither a "political stunt" nor a "retrograde" step. It is, in fact, a most concrete and a most creative endeavour to build up on solid and realiable foundations.

Bridging the Gap Between Religion and Reality

A diversity of fundamental problems are occupying the attention of all those sobre thinkers of

Pakistan who are engaged in the process of developing their country. The problem that figures out most serious in the minds of all such people is that of bridging the gulf that appears to separate some of the Islamic values and ideals from the concrete realities of modern life and its complex demands. "The question before the Muslims today is no longer simply that of why there is a gap between his convictions and the world in which he finds himself. It is rather the still more searching one as to how, or indeed whether, he himself will or can or should close that gap (or bridge it) between his faith and the world which he has now to construct" (250, p. 92).

Drawing their inspiration from their enlightening past the people of Pakistan are looking forward to the future rather confidently. They are hopeful that the culture and civilization which once bestowed upon them the unique distinction of leadership in science, literature and the humanities has even today infinite potentialities of coming to their rescue. They also believe that the message of their culture is the only trustworthy hope for the whole of the contemporary humanity which is suffering from unprecedented emotional and physical upheavals. These are the main thought currents that form the basis of the gigantic cultural renaissance which is under way in Pakistan.

In the chapters that follow an attempt has been made to present a brief account of the course that this historic renaissance is taking in various fields of life

in contemporary Pakistan. The diverse media which are operating to make the renaissance an effective and pragmatic movement have also been appropriately highlighted.

CHAPTER VI

ISLAMIC CULTURE IN THE HOMES OF PAKISTAN

THE ISLAMIC FOUNDATIONS OF THE HOME AND HOME LIFE

THE Holy Quran is full of enlightening verses on home life and the allied problems. The life of Prophet Muhammad, which was disciplined after the thought and action patterns laid down in the Quran, could serve as the best possible example of a balanced interest in domestic affairs. Despite a heavy schedule of religious, social, cultural and political responsibilities he invariably managed to find sometime for his home and the family. His interest in the domestic affairs was neither casual nor superficial. He is reported to be extremely serious and regular in contributing liberally to all spheres of the home life. His versatile personality has been described in the Quran as a "light" (S. v, V. 15) and as "the best examplar" (S. xxxiii, V. 21) for all mankind.

Islamic Concept of Marriage and the Family Life

Nikah, the Arabic word for marriage, originally

means uniting (in wedlock). Islam considers marriage to be a sacred contract between a man and a woman (S. iv, V. 21). Celibate life is against the teachings of the Holy Quran (S. xxiv, V. 32) and the preachings of Prophet Muhammad (55, p. 411). Said the Holy Prophet: "Marriage is a part of my Sunnat and whosoever turns away from my Sunnat is not from me" (178, pp. 275-76). Acceptance of the invitation to a marriage feast (walima) has been strongly recommended. "When any one of you is invited to a marriage feast, he should go to it" (55, p. 438).

The Islamic concept of family life is very wholesome and realistic. "Muslim family life, many adverse and half-informed statements to the contrary notwithstanding, is very close and affectionate. In all social strata, girls and women are loved and honoured and hold a secure place in the family circle . . . Quranic attitude would militate against unfair treatment, for the Quran shows nothing but respect and consideration for them. Muhammad passionately denounced the cruel habit of burying daughters alive and a father's anger at the announcement of the birth of a daughter. He emphatically enjoined good, just and loving treatment of women and promoted specific legislation in their favour in various domestic situations" (157, p. 123).

Rights and Obligations of the Spouses

Describing the intimate relationship between the

husband and the wife the Holy Quran says: "They (your wives) are an apparel for you and you are an apparel for them" (S. ii, V. 187). Both husband and wife have almost similar rights and enjoy equal status (S. ii, V. 228). Quran ordains man to treat his wife with kindness and affection (S. iv, V. 19). Indeed affection for wife has been rated as the highest of virtues. The Holy Prophet declared: "The best of you are the kindest of you to their wives" (30, p. 118).

Both husband and wife exercise responsibility and authority in the management of the household. Domestic work is not the exclusive responsibility of the wife. Men have been advised to help womenfolk in the domestic chores. Prophet's wife, Ayesha (may God be pleased with her) is reported to have said that the Prophet "helped in the performance of household duties, patched up his clothes, mended his shoes, and was a kindly and affectionate companion" (148, pp. 67-68).

It is thus obvious that the Islamic concept of the womanhood is one of the most enlightened. In fact, not only did Islam give woman an honourable place in the home but it also contributed generously towards enriching her role in life and the elevation of her status in society.

The Children and the Parents

The main purpose of marriage is to procreate

and to develop the thought and behaviour of children on constructive and creative foundations. Immediately on the birth of a baby adhan (prayer call) is to be chanted into its ears. Children's names are to be selected most thoughtfully. Meaningless names or names smelling ill-temper, conflict, or aggression must be avoided. Best names are those that contain God's attributes, are after the Prophets, or reflect higher values of life. Affection for children has been emphasized. Said the Holy Prophet: "He is not of us who does not show mercy to our youngsters nor respect for our elders" (107, p. 2330). Proper care in the upbringing of children has been repeatedly highlighted in the Holy Quran (S. vi, V. 152; S. xvii, V. 31; S. xx, V. 132; S. xxv, V. 74). Killing (S. xvii, V. 31), mal-treating or neglecting children (S. lxxxi, V. 8, 9) is categorically condemned. Exercising unjust discriminations towards children is censured.

Children, too, have certain responsibilities towards their parents; the foremost of these being respect and obedience to parents. Advising the children on the subject the Holy Quran says: "Do good to your parents. If either of them or both of them reach old age with you, say not "fie" unto them, nor chide them; and speak to them a gracious word. And make yourself submissively gentle to them with compassion, and say, My Lord! Have mercy on them both as they brought me up when I was little" (S. xvii, V. 23, 24). The several of the Quranic

verses on this subject put together could be a stimulating reading for any child anywhere in the world. The efficiency of such Quranic injunctions in child guidance and in uprooting delinquent and anti-social behaviour amongst children is too apparent.

Attitude Towards Family Members, Relatvies and Others

Muslim attitude towards family members and the relatives is also governed by elaborate Quranic injunctions and Prophetic Traditions. The Holy Prophet said: "The best among you is he who treats the members of his family best" (30, p. 116). Similarly, the importance of healthy attitudes towards relatives has been accorded the rightful emphasis in several Quranic verses (S. ii, V. 83, 215; S. iv, V. 36; S. xxx, V. 38) and Prophetic Traditions (30, p. 116). Dissociation with relatives has been strictly prohibited.

Good behaviour is to be extended to the servants, the neighbours, (S. iv, V. 36) and even to the animals. Prophet Muhammad made a very strong plea for the maintenance of cordial relations with the neighbours and emphasized the urgency of desisting from harming them. He laid special stress on meting out good treatment to the servants. Rebuking, abusing or beating the servants has been prohibited. Anas said, "I served the Prophet, peace and blessings of Allah be upon him, for ten years, and he never

said to me, "Fie". Nor, why hast thou done (this)? Nor, why hast thou not done (this)?" (56, p. 122). Even looking after the health and well-being of the animals has been prized.

According due regard and extending hospitality to the guest has been repeated in many Quranic verses (S. li, V. 27) and sayings of the Prophet (56, p. 118). Causing a discontinuity or disruption in human relations has not been permitted.

Problems of Food, Dress, Cleanliness and Expenditure

Islam endeavours to promote clear, healthful and creative living. Thus the food must not only be good but must also be acquired through lawful means (S. ii, V. 168). A sense of moderation is to be maintained in eating and drinking (S. vii, V. 31). Before commencing to eat or drink a Muslim must utter the word Bismillah (by the name of God). On finishing food a short grace is to be uttered which has been prescribed by the Holy Prophet as follows: "All praise is due to Allah Who has given us to eat and drink and made us Muslims (*i.e.*, obedient to His will)" (24, p. 353). All intoxicants are strictly prohibited. The other types of food that are disallowed include the following (S. v, V. 3) :—(i) flesh of the dead animals, (ii) flesh of swine, (iii) blood and (iv) any food over which any name other than that of God has been invoked. Refusing to accept

invitation to eat or attending feasts uninvited is not commended.

Similarly, the dress must be simple and clean (S. lxxiv, V. 4). Wearing of untidy or dirty clothes is forbidden. Undue expenditure on clothing is disfavoured. No particular form of dress has been prescribed. Nudism is prohibited.

Observance of cleanliness has been repeatedly emphasized in the Holy Quran as in the Traditions of the Holy Prophet. "Shun uncleanliness", commands the Quran (S. lxxiv, V. 5). "God loves those who observe cleanliness" (S. ix, V. 108). Tooth brushing occupies a very prominent place in the Muslim code of cleanliness. Said the Holy Prophet: "Tooth-brushing purifies the mouth and is a means of seeking the pleasure of the Lord" (53, p. 481). Observing personal hygiene and taking regular baths has been stressed. Keeping the hair uncombed or in a disorderly condition is censured.

The mode of acquisition and expenditure of wealth has been subjected to certain well-defined principles. Extravagant expenditure is prohibited. Wealth is a divine gift and is to be spent on personal development and welfare of others. Wasting money on idle show and vain pursuit has been considered as a sin. The Quranic warning "squander not wastefully" (S. xvii, V. 26) has been variously repeated in several other chapters of the Holy Book (S. vi, V. 141; S. xvii, V. 27; S. xxvi, V. 151).

Islamic Culture in the

Etiquettes For Visiting and Gifting Each Other

Seeking permission before entering into other people's houses is compulsory. Greeting the inmates after entry is essential. Says the Holy Quran: "O you who believe! enter not houses other than your own house, until you have asked permission and saluted their inmates. This is better for you that you may be mindful" (S. xxiv, V. 27). Quran prohibits entry in case permission is refused. "If it is said to you go back, then go back" (S. xxiv, V. 28). Several Traditions of the Holy Prophet emphasize the importance, necessity and mode of seeking permission for entering into others' houses and of greeting the inmates properly.

The Quran commands giving and receiving of gifts and presents (S. xcii, V. 5; S. cvii, V. 7). There should, however, be no unilateral flow or coercion in the matter of gifts. The pattern should rather be a voluntary exchange. Prophet Muhammad stressed the desirability of offering presents to the neighbours. Highlighting the social utility of gifts he considered them instrumental in promoting the spirit of goodwill and brotherhood. While offering presents to the children no injustice or discrimination is to be exercised. The recipient of a gift must thank the donor.

ISLAMIC SPIRIT IN THE HOMES OF PAKISTAN

The spirit of Islamic culture permeats the

Homes of Pakistan

entire gamut of the home life in Pakistan. "People know the fundamentals of their religion, which are so interwoven with their lives that they are a way of life to them" (73, p. 71).

Majority of the people live in villages. In an average rural home of Pakistan, as personally observed by an anthropologist, "people pray, fast, celebrate religious holidays, welcome the new moon, do charity, know about the fundamental tenets of Islam, and some can and do read the Quran—that is part of their daily life. Their attitude is that God is with them, not to punish but to help. At a time of flood, when the soaked walls of their houses tumble down in the heap and the cattle are carried away in a muddy torrent, they help one another to collect what is left of their possessions and, the moment the waters withdraw, start to build their houses again. There is no feeling of despair or of challenge. God is never against them, "He knows best". People will look wistfully at their wasted fields after a swarm of locust has devoured the standing crop and say, "It is the will of Allah". At a time of death, they mourn but never feel that the death was a punishment from above, for "Allah knows what is best for them" (73, pp. 70-71).

The Morning Begins with Prayers and Recitation

The morning in most of the homes, both rural and urban, starts with fajr (early morning) prayer.

In a large number of homes this is followed by recitation from the Holy Quran. While some men go to the nearby mosques for the prayers other pray at home. In the rural areas in summer most of the farmers often prefer to pray in the fields before setting on to work. Majority of the womenfolk, however, usually pray indoors.

The morning programme of the Radio Pakistan invariably starts with melodious recitation from the Holy Quran, followed by translation of the Arabic verses. Several surveys have revealed the unusual popularity that this part of Radio Programme enjoys with the people, both urban as well as rural.

Religion with the Pakistani Children

In keeping with the Islamic custom adhan is chanted into the ears of every newborn babe in Pakistan. The names assigned to children also reflect the value that religion occupies with the parents. Majority of the names of the male children in Pakistan carry one or another of the several names of the Holy Prophet, *viz.*, Muhammad, Ahmad, Mustafa, etc. Naming after other prophets, *e.g.*, Abraham, Isaac, Ishmael, Joseph, David, Solomon, Moses and Jesus is also common. The next choice goes to those names which include a reference to religion ("din"). Children are also named after the attributes of God as described in the Holy Quran. Names derived from the history of Islam, *e.g.*, Umar, Siddique, Abu

Bakr, Ali, Bilal, Harith, Tariq, Khalid, Qasim, etc. are also popular. Amongst womenfolk the main popular trends are borrowing names from the Muslim history and naming after the feminine virtues appreciated by Islam.

Children possess a fairly high level of religious know-how which they pick up at home, the school and the mosque. The religious knowledge and morale of an average Pakistani child is much higher on the whole than that of the average child in West. Pakistani children often excel each other in their knowledge and observance of the religious beliefs and practices. Mosque-going is very common amongst Pakistani children. Many children commit the whole of the Holy Quran to memory during early years. Such children enjoy special prestige in the juvenile population. Some of them are even given the honour of leading the Tarawih prayers during the month of Ramadzan.

Religious Rituals and Festivals

In all homes of Pakistan, religious rituals and festivals are observed without exception with unusual enthusiasm. There is not a single Muslim home anywhere in Pakistan which might be without a copy of the Holy Quran. Obligatory prayers, fasts during the month of Ramadzan and the payment of the Zakat (compulsory charity) prescribed by Islam are being observed almost everywhere. The Haj statistics for

1964 as released by the Government of Saudi Arabia reveal that 26,093 Pakistanis performed the annual pilgrimage this year. This figure is the highest of all the pilgrims from all parts of the world.

In 1955, the Government of Pakistan constituted a seven-member Commission on Marriage and Family Law. The terms of the Commission included, *inter alia*, to ascertain whether the existing laws governing marriage, divorce, maintenance and other ancillary matters among the Muslims required modification in order to give women their proper place in society in accordance with the fundamentals of Islam. The Commission framed a questionnaire and circulated it amongst various sectors of the community in order to elicit representative opinion on the subject. The widespread interest taken by the people in the questionnaire and the level of their co-operation to the Commission is also indicative of the healthy enthusiasm for Islamic values that is being widely felt in the homes of Pakistan.

The zeal and enthusiasm with which the Pakistani families celebrate the religious festivals is a refreshing spectacle. An Islamic festival is a unique combination of gaity and spirituality for throughout the course of jubilations the spiritual and the moral cores of the festival get a balanced emphasis. The main Muslim festivals which are being celebrated in the homes of Pakistan with enthusiastic rejoicings are : (i) the Eid-ul-Fitr, marking the termination of the month of fasting (Ramadzan), (ii) the Eid-ul-

Azha, falling on the day next after the performance of the annual Pilgrimage at Mecca, and (iii) the Eid-i-Milad-al-Nabi (Prophet Muhammad's Birthday). An impressive combination of the spirit of simplicity and grandeur is invariably the predominant note in all such festivities. This, again, is in comformity with the teachings of Islam which wages an uncompromising war against all unwholesome and extravagant customs and practices usually associated with rejoicings and jubilations. Several surveys of the Pakistani homes have revealed that those few families which are still clinging to rigid and unhealthy social conventions and practices connected with birth, marriage, funerals, etc., are those that lack the right knowledge and spirit of Islam.

ORGANIZED RELIGIOUS INSTRUCTION IN THE HOMES

The Pakistani parents wish their children to get a thorough grounding in science and technology. However, they assign almost the same, nay even far more, value to their children learning the theory and practice of religion.

The Institution of Hafiz Sahib and Bibi Jee

The two special institutions of organized religious education at the home level that deserve special mention are those of the Hafiz Sahib and the Bibi Jee. The Hafiz Sahib is usually a good-natured and

elderly person residing in a locality who has committed the Holy Book to memory and who knows the basics of Islam. He organizes religious instruction at his residence for small groups of young children, offering them elementary training in the fundamentals of Islam. Usually no fees are charged for the Hafiz Sahib earns his livelihood through some vocation. A more or less similar institution is that of the Bibi Jee, with the sole difference that the organizer in this case is an elderly lady.

Both of these institutions are now beginning to loose much of their original popularity in the urban areas. The main factors responsible for their decline has been the remodelling and expansion of school education with their reorganized pattern of religious instruction, fulfilling the normal religious requirements of the children at the school level. In the schoolless parts of the rural areas, however, the institutions of the Hafiz Sahib and the Bibi Jee still continue to thrive.

Religious Instruction Through Tutors and Parents

A large number of homes, however, also make individual arrangements for religious education of their children. Such homes usually employ special religious tutors known as Maulvi Sahibs. The number of those homes is also on the increase wherein the early religious education of the child is con-

ducted, partly or wholly, by the parents themselves. These two trends, which are now gaining popularity, have also affected adversely the prestige and popularity of the ancient institutions of Hafiz Sahib and the Bibi Jee.

HEALTHY CONSEQUENCES OF THE RELIGIOUS AWAKENING OF HOMES

The overall result of the religious awakening in the Pakistani homes has been very encouraging. Besides improving the general moral and cultural temper of the home it has also contributed very substantially to a decrease in the incidence of familial disintegration, desertion, divorce, mental breakdowns, suicides, etc.

The Health and Stability of Pakistani Homes

An average home in Pakistan overflows with warmth and vigour. Children are attended to. Parental care and affection are lavishly bestowed on them. Majority of the parents are home-centred and the homes child-centred. Constant parental devotion to the multifarious needs and demands of children gives a predominantly humane colouring to the entire atmosphere of a Pakistani home.

Most of the emotional maladies, so commonly associated with the western homes, are almost absent from the homes of Pakistan. Despondency, anxiety, tension, frustration, phobias and complexes are con-

spicuous by their absence in most of the Pakistani homes. Parents strive hard for peace and prosperity of the family for their religion enjoins them to toil hard for effective survival and all-round development. In case they meet with setbacks and failures in their endeavours religion again comes to their rescue by suggesting practical ways of reconciling to the defeat and by preparing them afresh for further and improved effort. This type of a dynamic outlook is the root cause of the usually high degree of stability and cohesion which pervades the homes of Pakistan.

Low Rate of Desertion, Divorce and Suicide

Popularity of religion in the Pakistani homes is reflected in yet another form; it is the surprisingly low rate of divorce, anti-sociality, delinquency and suicides in Pakistan. Divorce and desertion are not appreciated in Islam. Their very low incidence amongst the Pakistani Muslims has added further to the stability and integrity of the homes of Pakistan.

According to Islam suicide is a cowardly, an irrational and an unlawful act. The predominant optimistic tone in the Islamic religion and the dynamic outlook on life that it fosters are by themselves sufficiently potent deterrents for suicidal trends resulting from strong moods of despair and despondency. The Pakistani Muslims, therefore, prefer to face the worst rather than escape from the hard realities of life, especially when they firmly believe that life and

its responsibilities do not end with death and that every motive and every act is answerable here and hereafter (S. xvii, V. 12, 14; S. xxi, V. 94; S. xlv, V. 29-31).

CHAPTER VII

THE CULTURAL ROLE OF THE MOSQUE

STRUCTURE, ORGANIZATION AND STATUS

MASJID, the Arabic word for a mosque, literally means a place where one prostrates oneself, *i.e.*, a place of worship. The all-embracing institution of mosque occupies a central position in the religion and culture of Islam. The new studies stimulated by Islam were from their nature indispensably associated with the mosque. At all stages of Muslim history the culture and civilization of Islam have always been intimately interwoven round the mosques.

Direction and Structure of the Mosque

The law of Islam lays down only one requirement regarding the building of a mosque and that is that it should face the Kaabah. The Kaabah, the Sacred Mosque (Masjid-al-Haram) is situated at Mecca in Saudi Arabia. It has been described in the Holy Quran as "the first house of worship of God" and "a guidance for nations" (S. iii, V. 95). The Kaabah is thus the first mosque on earth. It commands the highest veneration of the Muslim community. It also serves as a point of direction for the construction

of a mosque anywhere in the world. In order to be structurally valid a mosque must, therefore, face the Kaabah.

The mosque is a very simple structure. The three salient features of its structure are :—(i) the minaret (or Minarah), (ii) the pulpit (or Minbar), and (iii) the niche (or Mihrab). The minaret is usually used for announcing the prayer call (adhan). Sermons and other addresses are delivered from the pulpit. While leading the prayer the leader takes his position in the niche.

Prophet Muhammad has made recommendations about the simplicity of the structure of a mosque. Since the earliest dawns of Muslim history to the present stages of its evolution the mosque has maintained its original Islamic pattern which is a fascinating combination of simplicity, originality and grandeur. There is no ground whatsoever to assume that any of its essential elements were borrowed from the Christian church or from the prayer house of any other religion.

The Three Main Functionaries

The main office-bearers of the mosque are the Guardian (the Mutawalli), the Leader (Imam), and the Announcer of the prayer call (Muadhdhin). All of these offices are usually honorary positions. Their selection is invariably determined on the basis of religious knowledge and moral calibre. The Guardian

manages all the affairs of the mosque——its sanitation, repairs, appointment of the staff, maintenance of accounts, etc. A little while before each prayer a regular prayer call (adhan) is chanted in melodious Arabic tones by the Muadhdhin. This might as well be done, subject to the permission of the Muadhdhin, by any Muslim who happens to be present in the mosque at the appointed hour of a particular prayer.

The Prayer Call

The adhan combines in minimum possible words, the outline of the entire Muslim creed. Its opening phrase, Allahu Akbar, God is greatest, has played a revolutionary role in the life of the Muslim community. "Without explication it stands woven into the whole body of Muslim devotion, a recurring point in the rich design, one of those things which, most taken for granted, have the most influence on human life" (187, pp. 29-30).

A complete English version of the prayer call is as follows: "Allah is the Greatest (repeated four times); I bear witness that there is no being worthy of worship save Allah (repeated twice); I bear witness that Muhammad is the Apostle of Allah (repeated twice); come to prayer (repeated twice); come to salvation (repeated twice); Allah is the Greatest (repeated twice); there is no being worthy of worship save Allah".

The call to the morning prayer is slightly different, with the additional words "prayer is better than sleep" being repeated twice after the words "come to salvation."

The Five Obligatory Prayers

Muslims have been ordained to offer five short prayers each day. These obligatory prayers are the Fajr or the morning prayer, the Zuhr or the early afternoon prayer, the Asr or the late afternoon prayer, the Maghrib or the sunset prayer and, lastly, the Isha or the night prayer. The precise timings of all these prayers have been specified by Prophet Muhammad.

A mosque is the only place of worship "in which God's name is much remembered" (S. xxii, V. 40). While all other religious houses remain neglected, deserted and unused most of the time a mosque humns with religious activity five times each day. The serene atmosphere of the mosque keeps on vibrating with the sweet melody of the Quranic verses from daybreak to nightfall. Hence whatever time one enters into a mosque one always feels the presence of God all around.

A prayer must be led by a Leader. The Leader must occupy the highest place of honour in his community by virtue of his righteousness. While alive the Holy Prophet himself acted as the Leader. Similarly, a large number of Muslim caliphs and kings

have enjoyed this honour. However, just any pious Muslim having entered the Mosque on hearing the prayer call is eligible to lead the prayer with the consent of the Imam. It may be noted that the system of a separate cadre of priests, especially the paid clergy, is repugnant to Islam.

The Basic Portion of the Prayer

The basic portion of each prayer is Surah Fatihah which means the "opening". Surah Fatihah is the heart and soul of the Muslim service. It sums up, in marvellously concise and comprehensive words, man's relation to God in meditation and prayer. The prayer in the Surah Fatihah is admittedly the most charming of all prayers taught by any religion. It is one of the shorter chapters of the Holy Quran, comprising the following seven verses :

In the name of Allah, the Most Beneficent, the Most Merciful.

(*i*) All praise is due to Allah, the Cherisher and Sustainer of the worlds ;

(*ii*) Most Beneficent, Most Merciful ;

(*iii*) Master of the Day of Judgement ;

(*iv*) Thee alone do we worship, and from Thee alone do we seek help ;

(*v*) Guide us along the right path ;

(*vi*) The path of those on whom Thou hast

---

of the Mosque

bestowed Thy blessings;

(*vii*) Not those who incurred Thy displeasure, nor those that go astray.

Special Significance of the Friday Service

On Fridays a specially-ordained service is held instead of the routine early afternoon prayer. The Holy Quran enjoins the Muslims especially to observe the Friday service: "O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off all business; that is better for you if you know" (S. lxii, V. 9).

The Khutbah or the sermon is the distinctive feature of the Friday service. The Khutbah usually centres round a problem of life and a presentation of its solution in the light of the Quran and Sunnah. The theme of the Khutbah is profusely illustrated with reference to the Holy Quran, the Prophetic Traditions, the history of Islamic civilization and culture, pertinent references to current events and problems, appeal to reason and everyday common sense, etc.

Respect for the Mosque

Muslims have been ordained to respect the mosque just as they are ordained to respect prayer houses of other religions. Says the Quran: "And who is more unjust than he who prevents men from the prayer houses of God that His name should be

remembered therein and strives to ruin them" (S. ii, V. 14).

There are specific injunctions for the veneration of the exalted status and the extraordinary prestige of the mosque. Construction of doors of private houses opening into mosques and using the latter as thoroughfares is forbidden. Conducting of trade or business on the premises of a mosque is strictly prohibited. Even raising loud voices, sitting idly or indulging in talk while prayer is in progress, are not allowed. Behaviour that offends or is likely to offend others is not permitted inside the mosque. Thus, for instance, entering into the mosque after eating raw onions and garlic is prohibited so that others may not be annoyed by their noxious stink.

Promoting the sanitation of the mosque has been greatly commended by the Holy Prophet. Offering prayers with shoes on has been permitted provided the shoes are clean. However, as it is rather inconvenient to ascertain the cleanliness of the shoes it has become customary in the Muslim world to put off shoes while entering a mosque. Spitting on the floor of the mosque has been described as a "sin".

Every mosque is to be respected. However, there are certain mosques which, owing to their special referral in the religious literature and their past historic roles, rank foremost in the veneration of the Muslims. These mosques are : (i) the Masjid al-Haram (the Sacred Mosque) in Mecca, containing the Kaabah, (ii) the Masjid al-Aqsa (the Remote

Mosque) in Jerusalem, and (iii) the Masjid al-Nabi (the Prophet's Mosque) in Medina.

THE MOSQUE AS A DYNAMIC COMMUNITY CENTRE

The mosque is primarily a religious centre, but its utility is not confined to its spiritual role in the customary sense because from the Islamic point of view there is no sharp division between the secular and the spiritual. This factor differentiates the mosque from all other places of worship. "The unique feature of a mosque is the fact that it is not a spiritual refuge for humanity staging an escape from the hard realities of life. A mosque is rather a useful community centre offering complete guidance in all departments of life. History of civilization reveals that when the leaders of the mosque kept their true objectives to the fore the mosques played a vital role in the development of humanity" (219, p. 16).

The mosque thus is a dynamic community centre playing a vital role in the social, cultural, educational and political development of the Muslim community. This all-embracing role of the mosque accounts for the unique contribution of Islam to the development of humanity. "The mosque has become the centre of the community life. And here probably lies the secret of that marvellous influence of Islam" (45, p. 85).

Social Training Through the Mosque

The mosque is the best possible place for social

education of humanity. By providing an opportunity to meet in the mosque five times everyday, to stand united before God in one straight row behind a common leader, forgetting all barriers of colour, caste, status and even nationality, the mosque paves the way for the development of a deeper and a genuine sense of equality, mutual understanding and goodwill.

Praying together in a mosque obliterates all artificial differences between man and man. It is a practical and an effective demonstration of the doctrine of brotherhood of man. "The Islamic form of association in prayer, therefore, besides its congnitive value, is further indicative of the aspiration to realize this essential unity of mankind as a fact in life by demolishing all barriers which stand between man and man" (130, p. 94). Indeed, this concrete training in socialization is the most constructive contribution of the mosque to the development of mankind. "Without the mosque the mere teaching of the brotherhood of man would have remained a dead letter as it is in so many other religions" (22, p. 383). Judged from this angle the Islamic form of congregational prayer is the best possible variety of a socializing experience.

Educational Role of the Mosque

The mosque has always been a great educational and cultural centre of the Muslim community.

Prophet Muhammad describes the mosque as a place to which one should go either to learn or to teach. A mosque normally offers complete enlightenment and concrete guidance to the Muslims in all fields of their life. Vital issues are discussed and effective remedies presented in the Friday sermons. The mosque thus serves as a popular medium of mass education and mass guidance.

During the lifetime of the Holy Prophet adequate arrangements were made in the Prophet's Mosque for the education and residence of the scholars. An open-sided, roofed place in the northern corner of the courtyard of that spacious mosque, widely known as Suffah, served as a sort of a hostel for the under-training missionaries who received instruction in the art of disseminating knowledge and culture in the distant parts of the country. "The Suffah of the Prophet's Mosque has left its legacy in the form of the maktab or madrisah (the school)—considered a necessary adjunct to the mosque to this day—and the library which was generally attached to the more important mosques by Muslims in all ages" (24, p. 69). Such mosque libraries held huge collections. Some mosques are even reported to have contained more than 1,00,000 volumes in their libraries.

The Mosque as a Political Centre

The mosque also served as a centre of healthy

political activity. It was often used as a committee room and a council hall. Important community meetings were frequently held inside the mosque. Often the juridical affairs were settled in the mosques. Poet Hassan ibn Thabit is reported to be reciting his verses in defence of the Holy Prophet in the mosque.

Even representative leaders of the non-Muslim communities, calling on the Holy Prophet, were granted interviews and offered shelter in the mosque. "Deputations from Muslim as well as non-Muslim tribes were received in the mosque, and some of the more important deputations were also lodged there, as in the case of the famous Christian deputation from Najran, and the deputation of Thaqif, a polytheist tribe; and for this purpose tents were set up in the yard of the mosque" (22, p. 384).

THE EDUCATIONAL PROGRAMMES OF PAKISTANI MOSQUES

The mosque is playing a vital role in the cultural evolution of Pakistan. During the process of country's development there may have been temporary setbacks and deadlocks. But there was never a flicker in the torch of light aglow in practically every mosque of Pakistan. The mosque has continued to inspire the community.

The 1959 Survey of West Pakistan

A planned survey of the educational, social, and

cultural programmes of the mosques in West Pakistan was conducted in 1959 by the Jamia Chistia Trust of Lyallpur. This survey is one of the most exhaustive and most methodical ever conducted in the field in Pakistan. The findings of the survey were published by the Trust in 1960 in the form of a comprehensive Report in Urdu, spreading to over 846 pages (4). The survey includes 671 religious educational institutions and seats of higher learning attached to various mosques in West Pakistan. The detailed data has, however, been cited about 392 institutions only. The types of data given include, *inter alia*, the complete postal address, building accommodation, enrolment, teaching staff, courses in vogue, duration of studies, degrees and diplomas offered, standards of efficiency and discipline, hostel facilities, examination results, annual reports, past history, present problems, future plans, etc., of the institutions. Details about buildings and side plans of a select and better-known institutions are also given.

The survey reveals that after the inception of Pakistan there has been a spectacular increase in the number of the institutions attached to the mosques. Thus, for instance, out of the existing 392 institutions of which detailed information has been cited only 142 were in existence before 1947. The remaining 250 were established after Independence. This number also includes 24 institutions which shifted from India after 1947. There was thus an overall increase of 64% in the numerical strength of such institutions

(4, p. 735).

Although comparable figures about East Pakistan are not available yet it is estimated that the percentage of increase and the popularity of such institutions is definitely higher in East Pakistan obviously because the people of that wing are far more religious and philosophical in their outlook than the people of West Pakistan.

Unity in Diversity of the Mosque Syllabi

The 1959 survey also yields interesting details regarding the diversity of syllabi in vogue in different institutions run by the different religious sects of the Muslims, *e g*., the Ahl-i-Sunnat-wal-Jamaat, the Ahl-i-Hadith and the Ahl-i-Bait (the Shiites). One thing, however, strikes the reader. Despite all these sectional variances which are reflected in the rich diversity and multitudinous modes of emphasis in these courses the spirit and contents of the syllabi current in almost all of these institutions is characterized by a unity of form, content and purpose. Thus, for instance, in all of these mosque institutions the major emphasis centres round the study of the Holy Quran and the Traditions of the Holy Prophet. The other commonly-taught subjects include, *inter alia*, law, jurisprudence, logic, history, literature (Arabic, Persian and Urdu), grammar, rhetoric, modern methods of preaching, etc. In some of these institutions arrangements have been made even for the

teaching of English and social sciences. Quite a few institutions also offer practical training in vocations. A large number of them provide adequate library facilities, stocking huge collections of Islamic classics and even modern literature.

THE VILLAGE MOSQUE SCHOOL SCHEME

The contribution of the mosque to the socio-cultural development of the rural Pakistan can hardly be exaggerated. Every village mosque in Pakistan provides some sort of an arrangement for the education and development of children. Accounts of sporadic, individualistic and unco-ordinated efforts in this field have had always been available since the very inception of Pakistan and even before that date. The methodical mass approach to the problem, however, is only of recent origin. For the first time in the history of Pakistan a well-planned and organized scheme was launched in Bahawalpur in West Pakistan for a large-scale attachment of schools to the village mosques. The scheme which was officially sponsored in September, 1953 is known as the Tanzeem-ul-Makatib (or the Organization of Mosque Schools) Scheme. It is also popularly referred to as the Maktab Scheme. It may be remembered that the mosque school idea is as old as Islam itself, for such types of institutions have existed from times immemorial. Far from being a new experiment the scheme, therefore, is just a renovation of an old and venerated Muslim institution.

The Aims and Objects of the Scheme

Briefly speaking the Maktab Scheme is a successful attempt to persuade the illiterate villagers of Pakistan to develop their own primary schools when neither money, nor teachers, nor school buildings were available. The sponsorers of the Scheme have listed the following as the aims and objects of this revolutionary programme (58, pp. 1-2) :—

(*a*) to revive the traditional and time-honoured function of the mosque as a seat of learning so that the existing low literacy percentage of the country is raised up by opening a Maktab in every schoolless village ;

(*b*) to make arrangements for the teaching of the Holy Quran for Muslim boys and girls as provided in the Constitution of the Islamic Republic of Pakistan ;

(*c*) to bridge the gulf between the "religious" and the "secular" ways of teaching and to popularize "4 Rs" — Religion, Reading, Writing and Arithmetic—as fundamentals of the basic education ;

(*d*) to evolve the Islamic pattern of life in its natural surroundings and imbibe among the students the Islamic traits of character and personality through organized mosque programmes ;

(*e*) to make the mosque a community centre for

social, moral and economic betterment of the rural life by encouraging the village folks to set up Maktab libraries, health clinics, rural clubs and social welfare societies on co-operative basis.

The High Drop-Out and Other Problems

The operations of the Maktab Scheme are now in full swing. Despite some preliminary hurdles the Scheme has proved extremely successful. Nevertheless, some problems have yet to be tackled. The unusually high rate of drop-out in these rural mosque schools, for instance, warrants serious attention. Fortunately, however, the aetiology of this peculiar phenomenon is not an enigma. It is easily understandable when studied against the background of the pattern of rural life in Pakistan. The Pakistani village children are obliged to assist their parents in the field operation. This factor alone mainly accounts for the abnormally high incidence of drop-out in the maktabs. "Almost always they had stopped because their parents had needed them to work. Only a few boys showed no real interest in school as such. But the demand of a village economy are inexorable; children are born to work" (1, p. 65).

The other pertinent factors are : lack of adequate funds, problem of the training of the mosque Imam who plays the dual role of the mosque leader as well as the maktab teacher, non-availability of suitable

literature for rural children, etc.

The Fascinating Role of the Penniless Maktab

In spite of all these handicaps the scheme has proved fruitful and extremely economical. From the date of its inception in 1953 up to the year 1958 a total of 1,32,000 children were admitted to various mosque schools operating in the far-flung rural areas of Bahawalpur. The average monthly cost per child was about 40 Paisas (approximately 8 cents) which is decidedly the lowest ever recorded expenditure on child education anywhere in the world.

"The fascinating role of the almost penniless maktab is that it has opened new horizons by showing the villager how he can expand his own skies through his own efforts. The enduring strength of the maktab lies in the resourcefulness it has developed in the villagers, and in the fact that, however curdely and unevenly, it does offer education where there had been no education before. . . . . . The maktab programme is a fine example of how democracy develops out of the responsible pride and hard work of individuals on the bottom, rather than by being funnelled in from the top" (1, p. 65). The role of the mosque schools in the development of Pakistan's educational economy has also been appreciated by the Commission on National Education which has offered some valuable suggestions for the improvement of their current programmes (87, pp. 277-79).

The Auqaf and the Education Departments of the West Pakistan Government have now joined hands in organizing a network of maktabs throughout the province. The demand that this type of scheme be extended to the whole of the country is also gaining momentum.

MOUNTING POPULARITY OF MOSQUE PROGRAMMES

The popularity of the mosque services had received a temporary set-back in the Indian sub-continent in the years following 1857 as a result of the anti-Muslim policy of the foreign rulers. Since Independence, however, the mosque is reclaiming its lost prestige and popularity with an amazing speed.

Growing Attraction for Childern, Parents and Teachers

Due mainly to the recently-effected improvement in the lay-out, sanitation and management of the mosque and the dynamization and diversification of its programmes more and more of children are now beginning to feel attracted to it. The statistics for child association with the mosque are definitely higher in the areas which fall under the jurisdiction of the Maktab Scheme for obvious reasons. Efforts are afoot to give a more child-centre bias to the mosque programmes in order to attract and guide more of the juvenile population.

Mosque is now decidedly the busiest community

centre in Pakistan. It organizes regular sermons on current affairs and contributes otherwise towards resolving people's problems. Parents often find these mosque programmes stimulating. Their attraction for the mosque has another vital reason. Parents find that the mosque programmes often prove instrumental in the rehabilitation of their children. The enthusiasm, therefore, is mounting amongst the parents and, in fact, amongst all those interested in child welfare to associate more and more with the social, cultural and educational programmes emanating from the mosque.

Similarly, the participation of the teachers in the mosque activities is registering a steady growth. The multifarious educational and cultural programmes of the mosque are proving helpful for an increasingly large number of the teachers in their instructional work in the class-room. Moreover, they find it worthwhile to utilize the character-building programmes of the mosque by integrating it with similarly constructive activities of the school. During winter when the early afternoon (Zuhr) prayer falls within school hours more and more of the school authorities are developing the practice of taking out their children to the nearby mosques for the purpose of offering their prayers with the congregation.

Extension in Social and Cultural Programmes

Furthermore, the public libraries and the reading

rooms started by a number of mosques in both wings of the country are now attracting large audiences. Majority of such readers are children, the parents and the school teachers. Proposals have been formulated at many levels for the mass organization of similar mosque libraries and reading rooms especially in the rural areas.

Other cultural programmes of the mosque, *e.g.*, Qirat (the art of rhythmic recitation of the Holy Quran) competitions, Adhan chanting contests, religious symposia, Eid and other religious festival reunions, etc., are also registering record popularity. Some mosques have also initiated under their auspices interesting social programmes, wholesome cultural events and exciting sporting and athletic competitions for the children and the youth of their locality. These programmes are gaining steady popularity. Fundamental education classes and community development centres have been started in a large number of mosques and the demand for such classes and centres is on the increase.

Phenomenal Rise in the Popularity of Mosque Services

The fact deserves special mention that the purely religious services of the mosque have now begun to evoke unusually enthusiastic response from the people. Attendance at the five obligatory prayers is recording a steep rise.

The Swelling Friday Congregation: The upward trend in the mosque attendance, however, is especially far more spectacular in the case of the Friday congregation and the Tarawih prayers during the month of fasting (Ramadzan). Owing to the rush of visitors on Fridays most of the mosque managements are obliged to pitch supplemental tents and make additional enclosures outside the mosques in order to provide for more praying accommodation. An increasingly large number of the contemporary Muslim scholars are pressing more and more for the dynamization of the Friday sermons with a view to making it more and more responsive to the growing needs and demands of the community. This, *inter alia*, has resulted further in the revival of the creative and constructive trends associated in the past Muslim history with the Friday sermons, leading in turn to a phenomenal rise in mosque attendance on Fridays.

The Over-Crowded Tarawih Prayers: The mosque attendance, however, usually touches its peak during the Tarawih prayers in the month of Ramadzan. These prayers are held after the night (Isha) prayers throughout the month of Ramadzan. During the Tarawih prayers it is customary to finish, within one month, the recital of the whole of the Holy Quran. These special night prayers are usually led by a specially-trained Qari (one who is well-versed in the art of reciting the Quran rhythmically). As the sweet melodies of the Quranic verses vibrate in the silence of the night it is simply enchanting to stand in the

of the Mosque

rows of a Tarawih congregation in a mosque and enjoy listening to those refreshing tones. The unusual rush in the mosques for the Tarawih services often necessitates special arrangements for additional accommodation. However, despite this a large number of the late-comers often return disappointed owing to non-availability of praying accommodation. During the year 1964, for instance, almost all the reports about the Tarawih services held in various parts of Pakistan highlighted the factor of the overcrowding.

These and several other welcome symptoms of the Pakistani renaissance are a clear indication of the fact that the people of Pakistan are becoming growingly alive to the sublime and sober values of life.

CHAPTER VIII

RELIGIOUS INSTRUCTION IN THE SCHOOLS

RELIGIOUS EDUCATION IN PAKISTAN

THE vital role that early religious education plays in the development of character and personality has been duly recognized in the educational system of Pakistan. Highlighting the significance of religious education the Report of the Commission on National Education (87, p. 209) says: "As education aims at the integrated and balanced development of the whole man, body, mind, and spirit—it must create an appreciation of the fundamental moral and spiritual values that constitute the foundations of civilization, towards which all human endeavour should be directed. In performing this task a system of education must benefit from the humanizing influence of religion, which broadens sympathies, inculcates tolerance, self-sacrifice, and social service, and removes artificial distinctions between man and man. Reverence for God and the prophets has an ennobling effect on the soul and opens the mind to an appreciation of the unity of mankind."

Divorce Between Education and Religion Alien to Islam

Majority of the Pakistani educationists are

unanimous that religious instruction should form an integral part of the educational system, especially at the school level. Some people, however, argue that religion should be kept away from education. Religion, they say, has nothing to do with education. This view is propounded by those who derive their inspiration from the western concepts of religion and education and who fail to differentiate between Islam and other religions of the world. "When the western people separated education from religion they had no other alternative. Religion which is a part of everyday life with none of the western nations could not possibly be a part of their educational system. After excluding religion from politics it was no longer possible for the western nations to include it in any sphere of their life. In the west, therefore, the separation between religion and education is a logical concommitant of the separation between religion and politics. They were compelled to divorce religion from politics because Christianity, their religion, was incapable of meeting the demands of organizations which are termed as states" (205, pp. 29-30).

In the case of Pakistan, however, the situation is quite different. Unlike Christianity Islam offers concrete guidance about all aspects of life. Islam is very well-equipped to meet all the requirements of a modern welfare state. Separation between religion and education, therefore, is as unsuited to the Pakistani genius as the separation between religion and

politics or religion and life.

Past and Present of Religious Instruction

Religious knowledge flourished in the educational institutions of the Indo-Pakistan sub-continent before the Revolution of 1857. The Islamic system of children's religious education was so well-planned and so comprehensive that it was instrumental in producing gifted leaders in various fields of life. After the decline of the Muslim rule in India the Islamic educational system received a serious blow. From 1857 to 1947, the period marked by a chain of anti-Muslim oppressive measures by the British rulers and the Hindu majority, the conditions went on deteriorating day by day.

With the coming into being of Pakistan in 1947 dawned the consciousness for a reorganization of religious education at various levels. This educational renaissance assumed more concrete and methodical shape with the constitution in 1958 of the Commission on National Education. The Report of the Commission which was published in 1960, made several constructive and thought-provoking recommendations on the subject.

The Three Stages of Religious Education

The Report of the 1958 Commission has been responsible for stimulating systematic thinking and

introducing new trends in the field of religious education. The Report considers that "the intellectual and moral development of children varies with their age and with the stages of education. Religious education should, therefore, be given in a manner which suits the requirements of each stage" (87, p. 209). The three stages that the Report recognises are: (*a*) the compulsory stage, (*b*) the optional stage, and (*c*) the research stage.

The Compulsory Stage: At this stage Islamic Studies have been made a compulsory subject for all Muslim students. The stage includes the primary (classes I to V) and the middle (classes VI to VIII) levels, stretching to a schooling period of 8 years.

The Optional Stage: For the next four years, *i.e.*, the secondary stage (classes IX & X) and the higher secondary or the intermediate stage (classes XI & XII), the religious education has been considered as an optional subject.

The Research Stage: At the University level it is again an optional subject, with adequate emphasis on specialization and higher research.

THE PRIMARY SCHOOL SYLLABUS

In drawing up the syllabus for religious education at the primary level the following fundamental considerations were kept in view by the education planners:—(*i*) presenting religion before children in its true developmental sense and not as a mere

dogma or ritual, loaded with controversial or combustible stuff; (*ii*) grading the religious syllabi, suiting various age levels of children; (*iii*) placing due empahsis on the love of Allah and His Prophets, veneration for the Quran and its teachings and inculcation of the spirit of Islam, fostering human brotherhood, tolerance, justice, equality, dignity of man, etc; (*iv*) correlating religious education with Nature Study (General Science) and History (Social Studies).

Objectives of the Initial Religious Education

The main objectives of the religious education at this stage have been formulated as follows:—(*a*) to fill the heart of the child with a love for God and His Prophets, a reverence for the Quran and its teachings, and to place thereby the process of his moral and spiritual growth on a sound footing, (*b*) to foster a spirit of universal brotherhood and tolerance and to open the mind of the child to an appreciation of the unity of mankind, (*c*) to infuse in him the Islamic spirit of sacrifice and service, and (*d*) to acquaint him with the fundamentals of Islam.

Allocation in the Weekly Time Schedule

The following table shows the allocation of the maximum time for religious education in various primary classes:—

Table Showing the Time Allocation for Religious Education at Primary Level

Class	No. of periods per week	No. of hours per week	Percentage of total time
I & II	5	2½	11.1
III, IV & V	4	2½	10.2

It is thus quite obvious that a fairly reasonable time has been assigned to religious education throughout the primary level.

Contents of the Syllabus for Classes I to IV

The syllabus of the class I (age 5+) has been grouped under three main categories: (*a*) the beliefs (Aqaid), (*b*) everyday ethics (Akhlaq), and (*c*) praying (Ibadat).

The Beliefs: This part of the syllabus includes simple topics like the following: we are Muslims; our religion is Islam; Allah has created us and everything else; He is one, He has no father, no son, no wife and no partner; He sustains us and everything else; He provides livelihood for us and every one else; He hears our prayers and is merciful to us; our last Prophet is Muhammad; the Quran is the Holy Book of Allah revealed through the Prophet.

Everyday Ethics: The ethical portion comprises training in the following: (*i*) Islamic salutation

and its reply, (*ii*) offering salutations to parents, teachers and elders on meeting them or leaving them, (*iii*) cordial relations with companions, and (*iv*) cleanliness of body and dress.

The Praying: It consists of oral lessons, explaining the meaning of the following Arabic expressions about the fundamental concepts of Islam: Kalima Tayyiba (pronouncement of purity), Auzu Billah (I seek the refuge of the Lord), Bismillah (in the name of God), Salallahu Alaihi Wa Sallam (peace and blessings of God be upon him).

Different aspects of the same three categories have been included in the syllabus for the next three grades, *i.e.*, classes II, III and IV, with the only difference that in classes III and IV two additional categories on Quranic reading and Biography of the Holy Prophet (Sirat al-Nabi) have also been included. Furthermore, according to a recent amendment the Quranic reading programme has been expanded so as to include simple reading of Parts I to III of the Holy Quran for class III and Parts IV to VII for Class IV.

The Syllabus for Class V

The full syllabus for class V (age 9+), the final stage of the primary education, is given below:

Quranic Reading: Simple reading of Parts VIII to XII of the Holy Quran, memorization of five Chapters other than those done in the lower classes

and Dua-i-Qunut (prayer of obedience to God).

The Beliefs: Belief in all prophets, some leading prophets and other Divine Books, Agels, Hell and Heaven, Recompense for good and evil deeds, a short description of Haj and Jihad, "amr bil maruf wa nahyi an il munkar" (Biding people to do good and to keep away from evil).

Everyday Ethics: Keeping one's promise, not to betray a trust, punctuality, simplicity, generosity, mercy, forgiveness, tolerance, justice, etc., patriotism and national solidarity, common courtesies.

The Praying: Salat-i-Janaza (funeral prayer), Farz (obligatory part of the prayer), Sunnat (the meritorious part of the prayer) and Nafl (supererogatory part of the prayer).

Biography of the Prophet: A short and stimulating sketch of Prophet's life.

ISLAMIC STUDIES FOR THE MIDDLE SCHOOL CHILDREN

The objectives of the religious education for the Middle School (classes VI to VIII) have been defined as follows: (i) to give an understanding of the basic principles of Islam, (ii) to inculcate faith in and reverence for God, the Quran and the Prophet, (iii) to inculcate respect for other prophets and revealed Books, (iv) to inspire the students to achieve a high standard of individual and social virtues, and to live a good life, clean in thought and correct in action;

(v) to inculcate Islamic virtues like: truthfulness, justice, tolerance, forgiveness, mercy, honesty, readiness to enforce the right and resist the wrong, simpilicity, self-sacrifice, social service and search for knowledge, etc.

Syllabus for Class VI

The salient features of the Islamic Studies syllabus for Class VI are given below :—

Quranic Studies : (*i*) Simple reading of the Holy Quran from Parts XIII to XVIII ; (*ii*) Memorization of Ayat-ul-Kursi, the first five verses (upto al-Muflihun) and the last two verses of Surah al-Baqara, (*iii*) Meaning of the Suras (Chapters): al-Fatiha, al-Ikhlas, al-Falaq and al-Nas, with notes on the important words, and (*iv*) Writing in Arabic characters the Arabic alphabet, Bismilla hir Rahmanir Rahim and Kalima-i-Tayyiba.

The Beliefs: Attributes of Allah in the light of Ayat-al-Kursi.

Everyday Ethics : Social etiquettes, school manners, conduct in mosque, rights of the parents and the neighbours.

Biography of the Prophet: Meccan period of Prophet's life, his pre-prophethood life, marriage with Khadija, beginning of Revelation, oppression of the Muslims by the non-Muslims, the Migration (Hijra).

The Praying: Necessary elementary doctrines in connection with Shahadat (oneness of God and prophethood of Muhammad) and Salat (invoking Divine blessing on Prophet Muhammad).

Programme for Class VII

The Islamic studies programme for class VII includes the following in addition to a revision of the work done in the previous class:

Quranic Studies: (*i*) Simple reading of Holy Quran from Parts XIX to XXIV, (*ii*) Meaning of Surahs from Surah al-Feel to Surah al-Lahab, with notes on important words, and (*iii*) Writing of Surah al-Fatiha in Arabic characters.

The Beliefes, Everyday Ethics and the Practice: Explanation of Iman-i-Mufassal (the detailed expression of faith) in the light of the Quranic verses Nos. 177 and 285-86 of Surah al-Baqara.

Prophet's Biography: Life of the Prophet at Medina, his pact of fraternity (Muakhat), pact of citizenship with non-Muslims (Muahada), Battle of Badr, Uhud, Ahzab and Fath-i-Makka, last Pilgrimage and death.

The Praying: Necessary elementary doctrines connected with fasting (Saum) and compulsory charity (Zakat).

Islamic Studies for Class VIII

Similarly, the syllabus for class VIII prescribes

the following :—

Quranic Studies : (*i*) Simple reading of the Holy Quran from Parts XXV to XXX, (*ii*) Meaning of the first five verses and the last two verses of the Surah al-Baqara with notes on important words and (*iii*) Writing of Surah al-Ikhlas and Durud Sharif in Arabic script.

The Beliefs, Everyday Ethics and the Practice : (*i*) A brief exposition of personal and social virtues in Islam in the light of verses 102-110 of Surah Al-i-Imran, (*ii*) Kindness to God's creatures, in the light of relevant Quranic verses and the Traditions of the Holy Prophet.

Biography of the Prophet : Prophet's life with discussion of the following traits of his noble character : truthfulness, trustworthiness, patience, forbearance, keeping of promises, readiness to enforce the right and resist the wrong, forgiveness, simple living, generosity, beneficence, dignity of labour, justice, mercy, perseverance, sobriety, integrity, courage, bravery, devotion to Allah and good human relations.

The Praying : Necessary elementary doctrines in connection with Haj, Arkan-i-Islam (fundamental tenets of Islam) and their influence on the life of the individual and that of the society.

RELIGIOUS COURSES AT THE SECONDARY SCHOOL LEVEL

Besides the five objectives prescribed for the

middle school stage the following additional objectives have also been mentioned for instruction in Islamic Studies at the secondary school level (classes IX & X): (*i*) to emphasize the Islamic conception of dignity of man, equality and universal brotherhood; (*ii*) to bring out clearly the Islamic criterion of excellence as distinct from birth, wealth, etc; (*iii*) to emphasize the importance of practical goodness in Islam in preference to dogma and superstition; (*iv*) to present Islam as a progressive social system and a universal code of morality, capable of meeting the demands of all times.

Outline of the Syllabus

The secondary school syllabus includes the following: (*a*) comprehension of the following terms: Kitab (The Book), Sunnah, (Prophet's Practice), Tafsir (Exegesis), Hadith, Fiqh, Kalam (Scholasticism), Iman (Faith), Islam, Adl (Justice), Ihsan (Goodness), Halal (Permissible), Haram (Prohibited), Kufr (Disbelief), Nifaq (Hypocrisy), Shirk (Polytheism), readiness to enforce the right and resist the wrong, Farz (Duty), Wajib (Obligatory), Sunnat (Prophet's Practice) and Mustahab (Desirable); (*b*) some important Quranic teachings such as oneness of God, Prophethood, etc; (*c*) important historical personages: the Holy Prophet, the four Caliphs, Hazrat Fatimah, Hazrat Hassan and Hazrat Hussain; (*d*) al-Quran; Suras 93-114 with meanings and notes on important words; (*e*) al-Hadith: 40 given sayings of the Holy

Prophet with meanings and word notes.

SYLLABUS FOR THE HIGHER SECONDARY STAGE

The objectives of the religious education at the higher secondary stage are the same as those set forth for the secondary stage.

The Programme of Studies

The programme of Islamic Studies consists of two papers. The first paper offers two options: (*i*) Islamic History, and (*ii*) The Cultural System of Islam. The second paper is captioned as Studies from the Quran and Hadith.

The Islamic History option includes detailed discussions on the following topics: Background of Islam, the early Caliphs (Abu Bakr, Omar, Uthman and Ali), the Umayyads, Muslim rule in Spain and Fatimid Caliphate in Egypt. The option on the Cultural System of Islam includes a study of the following aspects in the light of the Kitab and the Sunnah and the writings of eminent Muslim thinkers: development of the individual, the family, the school and the mosque; Muslim society and the world of Islam.

Seventy per cent of the second paper is devoted to a study of the meaning and explanation of the Quranic Surah, al-Baqara and thirty per cent to forty given sayings of the Holy Prophet.

THE PRESENT AND FUTURE OF RELIGIOUS EDUCATION

The elaborate way in which the school curricula for religious education have been formulated makes it quite obvious that contemporary Pakistan is all too serious about the subject. It is the first time in the whole history of Pakistan that carefully planned curricula for religious education have been prescribed and implemented on a national basis.

Religious Education Before and After the Renaissance

Religious education has come to occupy a focal position in the educational system of Pakistan. This welcome change is one of the most striking features of the Pakistani renaissance. In order to appreciate the spirit and contents of this development a brief reference to the conditions prevailing in the field during the years immediately preceding the current awakening appears to be essential.

During the pre-renaissance period the religious education at almost all the secondary and the higher secondary levels suffered from certain basic inadequacies. Some of the main shortcomings were: (*i*) attempts at formulation of syllabi lacked systematic planning and methodical approach; (*ii*) no effort was ever made to correlate religious instruction with other subjects of study and to integrate it with the

educational system as a whole ; (*iii*) there were no uniform curricula at the national level—various regions and even divisions and districts used to prescribe their own distinctive varieties of the religious programme ; (*iv*) neither teaching nor studying of religious subjects had any socially acknowledged value or prestige ; (*v*) certain types of foreign schools, known as European-type schools, excluded Islamic Studies altogether from their programmes, despite the fact that an overwhelming majority of their pupils was Muslim, etc.

The collective result of all this was that the system of religious education in vogue during the pre-renaissance days failed to achieve the desired goal. The things are now changing fast. The curricula for religious education are now being planned with unique care and foresight. The tendency is gaining momentum to correlate instruction in Islamic Studies with other academic programmes and to integrate religious education with the general scheme of education and life. The curricula of religious education outlined in the foregoing are being followed in every school of Pakistan, including the European-type schools. The teaching of religion and the receiving of instruction in the same have begun to occupy their rightful place in the scheme of things. The subject is gaining unusual popularity with the students and the number of those taking it up is registering a steep rise.

Problems of Literature, Teaching Methods and Teacher Training

However, it is being increasingly felt that the imparting of religious education to the school children is by no means a smooth process. Certain fundamental problems have to be overcome in order to achieve the original purpose of religious education. Some of the basic problems which are engaging the attention of all those dealing with this vital subject are : (*a*) paucity of specialized juvenile literature in religion, (*b*) evolving concise and economical methods of teaching, (*c*) training of religious teachers, etc.

Paucity of Specialized Juvenile Literature : There is an extreme dearth of thoughtfully-written and well-produced literature for the school children, especially at the primary level. Efforts are now afoot to produce really first-rate text-books and general reading material on the subject.

Concise and Economical Methods of Teaching : In the modern age of science and technology a child is obliged to acquire knowledge about a number of basic subjects. The school curricula are diverse as well as overloaded. In such a situation the question of the precise quantity and the correct mode of imparting religious information to the child assumes serious proportions. In order, therefore, to handle the situation effectively the contemporary religious educationists are concentrating more seriously than ever before on evolving such techniques of conduct-

ing religious education as are effective and economical to the maximum.

Training of Religious Teachers: Similarly, the problem of the training of the teachers of religion in modern methods of instruction, fundamentals of child psychology and the scientific techniques of testing and evaluation has also begun to occupy the imagination of all those who are interested in promoting religious knowledge amongst children.

The future of religious education in the schools of Pakistan will be determined largely by the extent to which further progress is achieved in understanding and solving these and the allied problems. The quality and the quantity of effort made and the level of achievement registered so far leave little doubt about the fact that the entire course of religious education of the Pakistani school children has been placed on a sound footing.

CHAPTER IX

THE COLLEGE AND UNIVERSITY RELIGIOUS PROGRAMMES

TEACHING of Islamic Studies at the college and university levels is now getting prime importance in Pakistan. Emphasising the significance of teaching this subject at the university level the Report of the Commission on National Education says (87, p. 210): "To undertake research and present Islam in its true spirit, university teachers should have a thorough knowledge of comparative religion and world history to be able to bring out clearly and forcefully the important role religion has played in the social, economic and political life of mankind. They should be able to interpret Islam and present it as a body of thought that can meet the challenge of modern times and fulfil the requirements of a modern scientific society. This implies that there should be a gradually increasing critical appraisal of Islam as a code of practical life in the light of the Holy Quran and the life of the Prophet. The original liberal and rational Islam should be properly interpreted and applied to the problems of modern life."

The necessity of evolving a comprehensive syllabus and conducting of higher research on the subject

has also been accorded due recognition. This emphasis, however, is not totally new. Ever since the inception of Pakistan the demand for adequate provision of teaching and research on Islamics at the college and the university levels had been mounting high. During the more recent years this incessant demand has taken on more concrete directions and assumed hitherto unknown dimensions.

THE PROGRAMMES OF HIGHER STUDIES

Islamic Studies is now being taught in the five universities of Pakistan and the colleges affiliated to them, namely, the universities of Peshawar, Panjab, Hyderabad, Karachi and Dacca. The syllabi in vogue at all of these universities are almost the same structurally with only some minor variations and shifts of emphasis here and there. The contents of various graduate and post-graduate syllabi on the subject prescribed by the University of the Panjab, the oldest and the largest university of Pakistan, could be taken as typically representative. The syllabi that have been given in the pages that follow, therefore, are those that are being prescribed at the University of the Panjab.

Syllabus for the Bachelor of Arts

Islamic Studies is a popular subject at the B.A. level. The duration of the revised course is two years. The course prescribed for the first year con-

sists of the study of the Holy Quran, Arabic literature and grammar. The second year is devoted to a further study of the Quran, Hadith, Fiqh and Islamic History. The entire teaching programme has been so planned that the students are enabled to correlate academic discussions and concrete problems.

The subject is also being taught at the B. A. (Honours) level, which again is a two years' course. The programme of the first year is confined to a thorough study of Tafsir. The syllabus for the second year includes an extensive study of Hadith and Fiqh. The need for grasping the relation between the syllabus and concrete problems has been given added emphasis.

Programme of Studies at M.A. Level

The programme of study at the M.A. level is highly advanced in nature. A student pursuing this course has to take up six full-fledged papers. The first paper is devoted to an intensive study of the Holy Quran, with special stress on the Surah Al-e-Imran and the Surah al-Nisa. Study of Hadith is the subject-matter of the second paper. The next paper includes Fiqh. The fourth paper is on the History of Islam which includes a detailed study of Prophet Muhammad's life, the orthodox Caliphate, the evolution of the Muslim world, the crusades, the political disintegration of the Muslim world, after the fall of Baghdad and the religious, cultural and political

trends of the modern Muslim world. The next paper is on Comparative Study of Religions. This paper covers a critical analysis of the beliefs and practices of Islam as compared to those of Christianity, Judaism, Budhism, Zoroastrianism and Hinduism.

The last paper which is headed as Islam and Modern Thought offers the following four options, leaving the student to choose anyone of them: (*a*) Islam and the Modern Economic, Social and Political Thought, (*b*) Islam and the Modern Philosophical Thought, (*c*) Islam and the Modern Scientific Thought, and (*d*) Islam and Art.

The option on Islam and the Modern Economic, Social and Political Thought includes the following items: (*i*) modern pragmatism, idealism and psychologism in politics and their place in the Muslim political thought; (*ii*) the comparison of the Muslim political movements with the main political movements of contemporary times and the present international situation; (*iii*) a study of the Islamic concept of the forms of Government as compared with the modern democratic form of Government and in contradistinction to the totalitarian and communistic forms of Government; (*iv*) the place of Muslim political thought in relation to the present world-wide conflicts, revolt of Asia and Africa, world affairs and the individuals; (*v*) social ideologies of Islam and the conflicting social ideologies of the modern age; (*vi*) the idea of religion and the religious culture in Islam contrariwise to the modern socio-

logical and sociologistic concepts of religion—religious experience and religious culture; (*vii*) modern axiological social thought and Islam, evaluation and criticism of social problems with the point of view of Islam; (*viii*) comparative study of modern sociology of religion, knowledge and culture with that of the Islamic concept, formulated by the Muslim thinkers, notably Ibn-e-Khaldun; (*ix*) Islamic economic theory and practice vis-a-vis the economy and technology of capitalism and industrialism; (*x*) examination of the extent to which Islamic economic order is in favour of the communistic and totalitarian systems and of the purely economic orders and theories; (*xi*) the role that Islamic economic order can play in the economic reconstruction programme of the modern world and the world economic problems; (*xii*) place of Islamic economic thought contrariwise to the modern economic trends, social welfare economy and internationalism.

The topics for the second option, Islam and the Modern Philosophical Thought, are : the Islamic and the modern views of the problems of the nature of mind, the concepts of God, substance, cause, freedom, time, immortality, revelation, good and evil. The third option, Islam and the Modern Scientific Thought, includes a study of Islam and modern views about God, matter, energy, space, time, universe, origin and evolution of life.

The fourth option on Islam and Art is very fascinating and consists of a detailed study of the

following topics: attitude of Islam towards art, architecture, sculpture, etc; Muslim contribution to art and architecture, Muslim caligraphy and illuminations; Islam and industrial arts; influence of Islamic art and architecture on European art and architecture, etc.

Inclusion of a fifth option on Islam and Modern Educational Theory and Practice is under active consideration of the Board of Studies.

Besides the above-mentioned written papers the M.A. students are also expected to prepare a thesis or a dissertation on any aspect of the teachings of Quran, Islamic religion, culture, etc.

Diploma in Islamic Studies

The University of the Panjab has recently organized a Post-Graduate Diploma course in Islamic Studies. The duration of the course is one academic year and the classes are held in the evening. The popularity of this course can be assessed by the large number of Pakistanis and students from a number of foreign countries who contest for a limited number of the available seats each year.

The diploma course consists of four compulsory papers. The first paper which is on Quranic Studies, includes introduction to the study of the Holy Quran, the history of its compilation and the principles of its interpretation. The next paper is devoted

to a study of Hadith and Fiqh. This paper covers a study of interesting details regarding the meaning and significance of Sunnah, preservation and compilation of Hadith, history of the development of Muslim jurisprudence, fundamental principles and practices of Islam, marriage and divorce law in Islam, etc. Muslim Contribution to Culture and Civilization is the title of the third paper. It includes studies in the prophethood and caliphate, development of Muslim religious and political thought, important movements in Islam, contributions of the Muslims to the development of science, survey of the contemporary world of Islam, etc. The students are also expected to either qualify in an essay test or write a dissertation on any subject connected with the Islamic religion, culture, civilization, law, etc.

DEVELOPMENT OF THE ISLAMIC STUDIES DEPARTMENTS

Departments of Islamic Studies are now established and fully operative in almost all the universities of Pakistan. Recent statistics collected by the West Pakistan Bureau of Education reveal that these university departments are flourishing. In almost all the departments there has been a rapid expansion in the academic staff, the average overall increase being about 50%. Research activities of the teaching staff have also shown an unprecedented rise, especially during the academic years 1962-63 and 1963-64. Similarly, the enrolment at the M.A. level is also register-

ing a steep rise. At the university of Sind, for instance, the increase in 1962-63 was 100% as compared to the enrolment figures for the year 1961-62. According to the available statistics the University of the Panjab led all other Universities in the output of research theses and dissertations prepared by the M.A. students and also in the publication of research papers with the Universities of Dacca and Sind following next.

Specialized Libraries at the Universities

All of these university teaching departments, with the exception of University of Dacca, are maintaining separate libraries of their own in addition to their respective specialized sections in the main library of the university. These specialized departmental libraries are developing very rapidly. In them one could always find a rich variety of original and even rare works and manuscripts on different aspects of Islamic religion and culture. During the year 1964-65 the library of the Department of Islamic Studies at the University of Panjab added to its holding over 1,000 titles on Quran, Hadith, Muslim Jurisprudence, culture, civilization and history. These libraries are also contributing substantially towards the success of the doctoral programmes initiated by some of the Islamic Studies Departments. By virtue of their specialized holdings these libraries are attracting hordes of keen research scholars from practically all parts of the globe, especially the Muslim world.

Religious Programmes

NEW VISTAS AND CHANGING TRENDS IN RESEARCH

Researches in Islamic culture and civilization have gained a new impetus in Pakistan. This is substantiated by the bulk of the reported researches in the field. A survey of the researches conducted in the universities, religious institutions and by the scholarly individuals reveals that the classical interest in abstract and theoretical subjects is waning fast. The current trend is drifting swiftly towards analyzing the vital individual, national and international problems and discovering their effective solutions in the light of the Holy Quran and the Sunnah.

The Main Areas of Current Interest

Some of the main areas at the individual, national and international levels which are engaging the attention of most of the contemporary research scholars are as follows:

Problems at the Individual Level: In this field the problems that fascinate the majority are: the Islamic way of developing character and personality, preventing and treating common emotional maladies through Islamic principles and practices, Islamic code of personal and professional ethics, Quranic emphasis on the dignity of labour, improving everyday behaviour in the light of Islamic injunctions, Islamic concept of marriage and home life, Quranic view of the education and development of children, personal and social values and attitudes as preached by Islam, Quranic

emphasis on the acquisition of knowledge and wisdom, etc.

Some Nationally-Significant Fields: On the national plane the main problems which are gaining popularity with most of the researchers are: Quranic guidance in the matters of national reconstruction, Islamic concept of a sound educational system, preparation of suitable religious text-books and general reading material on religion for various age levels, eradication of social evils in the light of Holy Quran, education and training of various categories of the religious leaders, evolving the laws of the land in the light of Quran and Sunnah, fostering fellow feelings and goodwill towards the Pakistani minorities in accordance with the spirit of Islam, promoting religious research and disseminating knowledge in Pakistan, Islamic verdict on unwholesome trends in art, literature, business, service, and other fields of life, Quranic emphasis on the education and development of the orphans, destitutes, and other categories of the unfortunate individuals, etc.

Problems at the International Plane: In this sphere the major problems engaging attention are: Islam's dynamic message of mutual understanding and international peace, Islamic opposition to irrational discriminations based on class, social and economic status, colour, nationality, etc., Quranic approach towards prevention and settlement of international disputes, bridging the gulf between the East and West through the Islamic teachings of universal

human brotherhood, the institution of Haj and its role in training for international living, the dynamic contribution of Islam towards the elevation of humanity, the role of Pakistan in strengthening the social, cultural and economic ties between the Muslim countries and in preparing them to play a befitting role in the promotion of international peace and understanding, etc.

The Most Congenial Setting for Islamic Research

Most of the researches reported on these and the allied subjects are of an exceptionally high calibre. The factors which account for the high academic standard and the fertility of the reported researches in the field are numerous. Some of the main factors are: the availability in abundance of original and standard works on the subject, researchers' knowledge of Arabic and the allied oriental languages in which most of the fundamental literature on the subject is written, widespread diffusion of the theory and practice of Islam in Pakistan, official and non-official patronage of researches in the field, adequate provision of teaching arrangements and specialized library facilities at the university level, growing aversion to half-baked, irresponsible and distorted literature on the subject mostly emanating from the biased West, increasing reliance in researches on the original sources, critical evaluation and perspective appreciation of the published

literature, etc.

All the Islamic Studies Departments attached to the universities of Pakistan are now actively engaged in conducting enlightening researches on a wide range of problems connected with the Islamic religion, culture and civilization. As one glances, for instance, through the select bibliography of the 108 research papers, dissertations and theses prepared from 1952 to 1962 by the staff and students of the Islamic Studies Department of the University of Panjab (164) one is simply amazed at the unusually high rate and refined nature of this type of intellectual endeavour. The very selection of the areas of research bears ample testimony to the fact that apart from possessing the right aptitude and the desired level of the cultural background the researchers are fully alive to the needs of the community. Indeed there could be no denying the truth that Pakistan offers the most congenial academic setting for all such foreign research scholars as may be eager to extend their knowledge of the civilization and culture of Islam on sound lines.

CHAPTER X

SPECIALIZED CULTURAL INSTITUTIONS

AT the moment a vast network of religious institutions is busy disseminating Islamic culture in both the wings of Pakistan. Each year there is addition to their strength. Of these institutions there are some which have earned considerable reputation for their specialized contributions to the field of religious education, higher research, cultural documentation, Islamic publications, etc. Such institutions are now playing a leading role in the Pakistani renaissance.

The present chapter offers a brief account of seven such selected institutions which are doing significant work in their respective fields and which enjoy the esteem of the scholars of Islamics all over Pakistan. These institutions are: (1) The Central Institute of Islamic Research, Karachi, (2) The Madrassah-i-Alia, Dacca, (3) The Institute of Islamic Culture, Lahore, (4) Shah Walli Ullah Academy, Hyderabad, (5) The Jamia Islamia, Bahawalpur, (6) The Islamic Academy, Dacca, and (7) The Training Institute for Muallim Imams, Bahawalpur.

THE CENTRAL INSTITUTE OF ISLAMIC RESEARCH

The Central Institute of Islamic Research was

founded in Karachi in 1960. Its vital significance can be judged from the fact that the provision for its establishment and functioning has been made in the Constitution of the country. Clause (1) of Article 197 of the first Constitution of Pakistan, which was promulgated in 1956 had provided that "the President shall set up an organization for Islamic research and instruction in advanced studies to assist in the reconstruction of Muslim society on a truly Islamic basis" (85, p. 75). This provision has been repeated with added emphasis under Clauses (1) and (2) of Article 207 of the present Constitution.

The Main Purposes of the Institute

The purposes of the Institute have been officially enunciated as follows: (*i*) to define Islam in terms of its fundamentals in a rational and liberal manner and to emphasize, among others, the basic Islamic ideals of universal brotherhood, tolerance and social justice; (*ii*) to interpret the teachings of Islam in such a way as to bring out its dynamic character in the context of the intellectual and scientific progress of the modern world; (*iii*) to carry out research in the contribution of Islam to thought, science and culture with a view to enabling the Muslims to recapture an eminent position in these fields; (*iv*) to take appropriate measures for organizing and encouraging research in Islamic history, philosophy, law and jurisprudence, etc.

The Management and the Staff

The Institute was established in 1960 with its headquarters at Karachi. It is now shifting to the new federal capital, Islamabad. The President of Pakistan is the Patron-in-Chief of the Institute with the Central Minister of Education as the ex-officio Chairman of the Board of Governors. The Board consists of the Director of the Institute, who is an Islamist of international repute, a well-known religious scholar, Vice-Chancellors of two Pakistani universities, the Secretary of the Ministry of Education, two judges of the Supreme Court of Pakistan and a distinguished economist.

On the academic staff are included outstanding scholars of Islamic religion, culture and civilization. The present staff is composed of one Director, one Professor, two Readers, seven Research Fellows and six Fellows. In addition to this a publication Officer-cum-Executive Secretary, one Technical Editor, and Librarian and one Photographer have also been provided.

In order to improve collaboration between the Institute and the Adisory Council of Islamic Ideology the Director of the Institute has been made an ex-officio Member (Secretary) of the Council.

The Academic Curriculum

The Institute has organized a well-planned and a

comprehensive teaching programme which extends over a period of four years after M.A. (Humanities). The programme consists of a Junior Division of two years' and a Senior Division of the same duraticn. At the end of the second year of the Junior Division, the participants are required to take a comprehensive examination. Upon completion of the Senior Division diplomas are awarded to successful participants. They may, after this, embark on a specific research thesis or project, leading to Ph.D. degree. As the courses of study are offered in alternate years, the Institute admits the participants once every two years.

The Junior Division Courses: The first year programme of the Junior Division consists of a thorough study of Arabic language and the History of Ideas. The course on Arabic Language is an intensive programme given daily, with daily tests, exercises, homework, monthly and final examinations, etc. It covers the whole of Arabic grammar on the Cairo matriculation level and is designed to give the learner a working vocabulary of three thousand root-words with their derivatives. The syllabus for the History of Ideas includes an introduction to the general history of ideas in Islam. Its materials are assigned for the most part in English, or in the languages with which the participants are familiar. Beginning with the pre-Islamic thought in the Near East, it seeks to show how Islamic ideas grow in their historical context and to trace their development against the back-

ground of the cultural, social, political and economic conditions and problems of the Muslims and their relations with the outside world.

The second year programme of the Junior Division embraces study of the Islamic Doctrines, the Holy Quran, Philosophy and French and German languages. The course on Islamic Doctrines covers the subject historically and systematically. In the former case, it does so under the headings: Quran, Hadith, Kalam, Fiqh, Tasawwuf (Mysticism), Tajdid (Reconstruction). This portion of the syllabus is anchored in selections from the Quran and Hadith, al-Ashari's *Maqalat al-Islamiyyin*, Taftazani's *Commentary on Nasafi's Aqaid*, selections from the works of al-Ghazali, ibn Taymiyah, Sirhindi, Shah Walli Ullah, Muhammad ibn Abd al-Wahhab and Muhammad Abduh. In the latter case the subject is covered under the headings: revelation and prophethood, God, man, society, the universal community and Islamic hope. The course is anchored in al-Iji's *al-Mawaqif* and Razi's *Muhassil Ara al-Mutaqaddimin*.

The syllabus on Quran includes an analytical reading of the Quran with a view to arriving at a topical systematization of its ideas. The course in Philosophy studies the history of Islamic philosophy as the development of the Islamic ideas in the fields of logic, rational psychology, epistemology, metaphysics, ethics and aesthetics. A detailed study of the standard ancient and modern text-books on the

subject has been prescribed. The programmes for French and German are intensive courses which follow the model of the Arabic course in the first year of the Junior Division.

The Senior Division Programme: The first year programme of the Senior Division includes study of Hadith and Fiqh, Ilm al-Usul (Science of Principles) and Turkish Language. The course on Hadith and Fiqh has been evenly divided into two semesters. In the first semester, the course includes the reading of the famed work on Hadith, the *Sihah Sitta*, with a view to systematizing topically the Traditions quoted in this work and clarifying their importance for Fiqh. Study of *al-Fiqh ala al-Madhahib al-Arbaah and Jafari Fiqh* has been prescribed for the second semester.

In the course on Ilm al-Usul the sources and origins of Islamic jurisprudence are studied, namely, the Quran, the Hadith and Sunnah. Ijtihad and Ijma are studied as sources of Fiqh systematically, in reference to the Fiqh which they have generated and governed. These same categories are also studied as origin of jurisprudence by tracing the genesis and development of Islamic legal thought. The course surveys the whole range of early literature but relies primarily on works of Shafii, Shaybani, Awzai, Abu Hanifah, Malik, Waqidi, Abu Yusuf, Tabari and others as well as Schacht, Goldziher, Wüstenfeld, etc. The first year programme also includes an intensive course on Turkish language pat-

terned after the model of the language-courses of the Junior Division.

The second year programme of the Senior Division is devoted to a study of the Tajdid Movements, the Islamic Society and the History of Religions. The course on Tajdid Movements includes ibn Taymiyah and the awakening of the Muslim mind, Wahhabiyyah, Shah Walli Ullah, Sanusiyyah, Mahdiyyah, Jamal al-Din al-Afghani, Muhammad Abduh, Rashid Rida, the Salafiyyah, Islamic Socialism, etc. The syllabus for the study of Islamic Society covers such topics as: The nature of Islamic Society, Worldism, Ummatism, axiocracy, universalism, totalism, education for the great-man-in-general, functions of Islamic society, forms and problems of these functions, social institutions, world order, Jihad, Ijma, the universal brotherhood under the moral law, etc.

The portion of the syllabus for History of Religion includes a study of nature and history of the science, the history of religion among other approaches to the comparative study of religion, the Near East as the cradle of the history of religion, the semitic disciplines, the Jahiliyyah prejudice, semitic religion is Islam, periods of Islam: the proto-Ibrahimi, the Ibrahimi, the Musawi, the Isawi, the Muhammadi, God's continual revelation to man, the Finality of Prophethood, the Islamic "Stream of Being".

The Journals of the Institute

The Institute issues a highly scholarly quarterly

under the title, *Islamic Studies.* The scope of the journal is very broad. It welcomes scholarly articles from Muslim and non-Muslim Islamists. Writing about the policy of the journal the editor says : "As its voice, this journal means to uncover the worthy ideas in our Islamic tradition, but with a view to re-valuating them, first in the light of the divine pattern itself, and second, in that of the contemporary and future needs of the Ummah for its realization. The journal means to uncover both the actual need of the Ummah and the ideal content of the ought-to-be, that in the consciousness of both, the will may complete that which destiny had left unfinished. But it has no illusions that the Muslim will may proceed any-where without a consummate examination of the Islamic legacy, of the capacity of its figurizations to bridge the gap between that which is and that which ought to be. In doing this, the journal must remain an open platform for all ideas and positions . . . Hence, it welcomes articles from all thinkers in matters Islamic, whether Muslim or non-Muslim" (63, pp. 3-4)

The Institute also publishes another quarterly in Urdu, *Fikr-o-Nazar*, which is maintaining high scholarly standards and is making a subtle impact on contemporary religious thought in Pakistan. The Institute has recently started an English monthly magazine, *Ummah*, which publishes articles of general interest to the Muslim community.

Some Other Major Projects

Undertaking of a number of projects on various aspects of Islam is being currently considered by the Institute. It is planning to launch, for instance, a project of research into genesis and development of Islamic Law. The project involves a comparative study of the laws of the Muslim World, whether Islamic, secular or reformist and a study of the Jurisprudence and legal systems of the West. For this purpose the Institute is seeking the assistance and contribution of Muslim academic men of law in and outside Pakistan. One of the immediate aims is the production of a compendium of specialized and scholarly articles and treatises on the subject. Recently the Institute submitted its findings and views to the Government on the problem of interest in the light of Islam. The question of prohibition, which had been referred to the Institute by the West Pakistan Assembly, is now engaging the attention of the scholars of the Institute.

The Institute also plans to carry out a number of translation projects. This project includes Islamic classics of particular worth and relevance to modern times and works of distinguished non-Muslim scholars of Islamics. The Institute has already undertaken to translate Caetani's *Chronographia Islamica* in collaboration with Italian Institute for the Middle East and the Far East, Rome.

Under the patronage of the Institute a Higher

Specialized Cultural

Council of Islamic Research has also been set up. It is composed of 20 Pakistani and 15 non-Pakistani Muslim scholars. The Council will consider the spiritual, social, economic, political and legal problems of the present-day Muslim world. It has a very ambitious programme including the organization of exchange visits between Islamic scholars of Pakistan and those of other Muslim lands.

THE MADRASAH-I-ALIA

The Madrasah-i-Alia, Dacca, is one of the oldest and the most reputed seats of Islamic learning in the Indo-Pakistan sub-continent. It was originally founded in Calcutta (India) in October 1780, mainly by the devotional efforts of a gifted Muslim scholar, Mulla Majd-ud-Din, who inaugurated the instructional programme with a batch of 40 eager students. During the past the institution enjoyed an uneven patronage of the British regime. The post of the Principal continued to be held by Englishmen till as late as 1927. But from that date onwards eminent Muslim scholars have been occupying that coveted position. On the eve of Partition the Madrasah was shifted to Dacca in the East Pakistan where it is presently housed in a specially-constructed campus and is making spectacular progress.

The Past and Present Objectives

During the early years of its inception the image

of Madrasah's objectives in the minds of its British patrons was somewhat different from that of the ideals that inspire the institution at the moment. The Madrasah was then meant to be just an higher educational institution for the training of the Indian Muslims in Islamic jurisprudence, culture and literature with a view to eventually utilizing their services for appropriate official positions in the Government administration. Muslims graduating from the Madrasah were given preference to others for responsible appointments in the judiciary, a sound knowledge of Islamic jurisprudence being considered essential for judicial positions during those days.

Writing in 1785 of the early objects of the Madrash Lord Warren Hastings, the then Governor-General of India, says (236, pp. 3-4): "It had been deemed expedient on maxim of sound policy to continue the administration of the criminal courts, judicature and many of the most important branches of the police in the hands of the Muhammadan officers. But, for the due fulfilment of the duties attached to them, not only natural talent but also considerable attainments in the Persian and Arabic languages and extensive knowledge of the complicated system of laws founded on the tenets of the Muhammadan religion, were required and the specie of learning had for some time past been on the decline. Since the management of the revenue has been taken into our own hands, it has chiefly been carried on by the English servants of the Company,

and by the Hindoos, who from their education and habits of diligence and frugality possess great advantages over the Muhammadans in all affairs of finance and accounts. With the decay of the wealth and importance of Muhammadan families in the province, became diminished year by year their means of giving their sons the education which fitted them for responsible and lucrative offices in the state. Hence the Madrasah was established with a view to give them once again their due shares of the Governmental jobs".

The primary aim of the Madrasah in the beginning, thus, was not the promotion of Islamic learning as such. The immediate aim was rather simply the exploitation of Madrasah and its products as a means to a political end. However, even during the period of British dominance the institution was often deviating from its predetermined goals and policies. According to an official British diagnosis the educational system in vogue in the Madrasah was also responsible for the Revolution of 1857 (233, pp. 129-30).

With the march of time and the rising tide of Muslim awakening, however, the ideals and values of the Madrasah underwent a tremendous change. The emphasis began to centre categorically round the promotion of Islamic culture and civilization. The aim now is to serve the cause of Islam and to develop the cultural horizon of the Muslim community rather than to produce a class of elite Muslims seeking know-

ledge merely for obtaining lucrative appointments in the civil administration. The Madrasah has always kept this scholarly ideal to the fore. Its valuable achievements in the field of promotion of Islamics are unparalleled.

The Evolving Patterns of Madrasah's Educational Programme

Starting in 1780 as an institution of purely religious education the Madrasah's educational programmes have been evolving dynamically with the march of time. Originally the syllabi of the Madrasah were framed by Mulla Majd-ud-Din after the patterns of Dars-e-Nizamia. Later on an Anglo-Persian Department came into being in 1854. In 1907 all the existing classes of the Madrasah were standardized and full-fledged Hadith classes were initiated to meet the incessant demand of the Muslims of Calcutta. Recently an Urdu Diploma course was inaugurated with a view to provide adequate opportunities for the Bengali-speaking students to acquire proficiency in Urdu language.

The present educational programme of the Madrasah endeavours to offer a thorough orientation in the theory and practice of Islam coupled with a fairly high degree of a technical background in the modern sciences. The entire programme has been divided into two stages : the Junior or the school stage and the Senior or the collegiate stage. The Junior

Specialized Cultural

Course consists of 6 years of schooling while the Senior Programme lasts for 5 years after the completion of the Junior stage. The major subjects taught at the Junior level, apart from the Islamic Studies, are: Urdu, Arabic, Persian, Arithmetic, History and Geography. The Senior Course consists of a thorough grounding in the Holy Quran, Hadith, Muslim Jurisprudence, Logic, Rhetoric, literature and grammars of Urdu, Arabic and Persian languages, etc. Adequate facilities for instruction in English language and literature have also been provided. Students are expected to participate in appropriate physical culture programmes.

At the end of each academic year written examinations are held to measure student proficiency in these areas of knowledge. The system of regular examinations was first introduced in the Madrasah in 1821. In the beginning the examinations were conducted by the academic staff of the Madrasah itself. All examinations are now controlled by a high-powered examining body, the East Pakistan Madrasah Education Board, which was duly constituted in 1949. The Board also conducts examinations of all other Madrasah-type institutions throughout East Pakistan. It is running 27 examination centres in various parts of the province with more than 10,000 candidates appearing annually in various categories of the examinations. Besides, the Board grants affiliations and regulates the syllabi of all Madrasah-type institutions of East Pakistan.

The Madrasah Library

A highly specialized library on Islamics is attached to the Madrasah. This library was started in 1820 when the Madrasah was located at Calcutta. Since that date the library has enjoyed a regular Government grant for the purchase of books. On the closure of the famous Fort William College a large number of valuable books on Islamics belonging to that institution were transferred to the Madrasah library. The library was further enriched by a generous donation of 224 rare manuscripts and 460 scholarly books by the heirs of Maulana Mir Muhammad of Mangalkot. These valuable donations have been preserved in the library in a separate section, called Mangalkot Section.

The library now holds approximately 14,000 books, a large number of which are rare. On account of the quality and quantity of its holdings the Madrasah library is rated as one of the leading specialized libraries on the subject in the Indo-Pakistan subcontinent. It attracts large number of research scholars from far and near.

Present Academic Staff

Right from its inception in 1780, through its exchequered career under the British rule, up to the present stage of its glory the Madrasah has invariably enjoyed the unique distinction of having on its academic staff a galaxy of Muslim scholars of

exceptionally high calibre. By virtue of their scholarly insight into Islamics and their valuable contributions to this field the past and present staff of this great institution has earned a distinguished place in the Muslim community.

The present staff, which is keeping up the past traditions of scholarship and high academic standards consists of 32 scholars of Islamics. There are at the moment on the staff an exceptionally qualified Principal, a Head Maulvi, one additional Maulvi, two Lecturers in Muslim Jurisprudence, 18 Assistant Maulvis, one Lecturer each for Modern Urdu, Arabic and English, two Teachers for English, one Head Qari, two Assistant Qaris and one Physical Instructor.

Presently the Madrasah provides facilities for the education of about 400 scholars. Plans are under way for further addition to the existing staff in order to meet the proposed expansion in the academic programmes of the Madrasah.

The Research and Publication Wing

A full-fledged wing on research and publications is also attached to the institution. This unit publishes original researches conducted by the members of the teaching faculties and even by the outside scholars. For this purpose the Government of Pakistan have placed a sum of Rs. 50,000 at the disposal of the Madrasah. The affairs of this wing are manag-

ed by an Advisory Committee consisting of eminent Islamists. The wing has so far published two outstanding works. One of these publications is *Tareekh Madrasah-i-Alia*, a detailed history in Urdu of the institution from the date of its inception to 1959. This enlightening study has been written by a distinguished Muslim scholar who is an old graduate of the Madrasah and is now serving on its academic staff since 1928. The other work is a *Dictionary of Colloquial Arabic* compiled by another learned staff member. The Dictionary gives Urdu, Bengali and English equivalents of modern Arabic words. The wing also brings out a cultural magazine, the *Minar*, publishing scholarly articles on various aspects of Islamic civilization and culture.

THE INSTITUTE OF ISLAMIC CULTURE

The Institute of Islamic Culture was founded in Lahore in 1950 with a view to present the truths of Islam to the modern mind and to apprize the Muslim youth of its intellectual, cultural and spiritual heritage. One of the major objectives before the Institute is to resolve the conflict between the scientific and the religious attitudes. It purports to present a progressive, rational and realistic view of Islam and to explain its attitude to current problems. It endeavours to show how the political, social and economic life of the Muslims can be remodelled in accordance with the basic principles and abiding values of Islam without making any adverse effect on the material

prosperity and technical efficiency.

The Institute is a purely cultural organization and has no political or sectarian associations. It invites the cooperation of all Muslim and non-Muslim intellectuals who are interested in Islam and desire to work for the intellectual regeneration of the Muslims from a broad, non-sectarian viewpoint.

The Management and the Academic Staff

The Institute functions as an independent cultural unit. It is governed by a Board of Directors which includes an outstanding scholar of Islamic culture, an eminent educationist and some of the elites of Pakistan. The Academic Director who heads the Institute is responsible for the operation of its programmes. He is invariably a distinguished scholar of Islamic culture and civilization and is an ex-officio member of the Board of Directors.

The academic staff of the Institute is composed of 5 Fellows besides the Academic Director. Every member of the staff has a rich and scholarly background of standard authorship in the field of his specialization. During the tenure of their office with the Institute the Fellows conduct original researches into carefully selected areas of Islamic culture. The fruits of these researches are published by the Institute in the form of books and papers.

The Publications of the Institute

The publication programme of the Institute, which is unusually heavy, has won the appreciation of the local and foreign specialists on Islamics. The three main divisions of its publications are: (*a*) standard works, in Urdu and English, on different aspects of Islamic culture, (*b*) translations of the Arabic and Persian classics and selected works; and (*c*) a monthly Urdu journal, *Saqafat* (Culture).

The first category of publications includes original contributions to the religious, cultural, educational, social, political, economic, legal and historical aspects of Islam. So far the Institute has published over 100 books of which 1/4 are in English. The English works are in circulation all over the world. The project of translations is strictly restricted to such works as bear on social and intellectual problems of Pakistan. The monthly journal, *Saqafat*, is devoted to a scholarly exposition of the contemporary problems from the Islamic viewpoint. The journal also endeavours to bring together the intellectuals of the country and is fast becoming a cultural and intellectual forum for the scholars to meet and exchange views on intellectual and social issues. The main areas of interest usually touched by the journal are: (*i*) academic discussions on the fundamental problems of the Muslim community, (*ii*) basic values and ideals of the community and correct presentation of the Islamic viewpoints on them, (*iii*) reconstruction of modern life in the light of religion, (*iv*)

Specialized Cultural

advocating unity of mankind and unity of thought, (*v*) presentation of the unique services of Islam to human knowledge and culture and the practical utility of the Muslim cultural heritage in the contemporary life, (*vi*) critical evaluation of the current research and literature on Islam, etc.

A Dynamic Cultural Centre

The Institute has gradually grown into a dynamic cultural centre, attracting an ever-increasing number of scholars from all parts of Pakistan and the world in general. Majlis-i-Saqafat, the cultural association of the Institute, holds bimonthly meetings wherein outstanding intellectuals are invited to participate in enlightening discussions round selected topics connected with Islam and its problems. This programme has now become a regular and a lively feature of the Institute.

The Institute also attracts advanced students and outstanding scholars from several parts of the world who visit it in quest for guidance and scholarly advice on their problems. Often the academic staff of the Institute organizes special lectures for foreign students engaged in advanced research on various aspects of Islamic culture and civilization. The countries from which distinguished scholars visit the Institute relatively more frequently include Canada, Indonesia, Iran, U.A.R. and the U.S.A.

SHAH WALLI ULLAH ACADEMY

Shah Walli Ullah Academy was established in Hyderabad in 1963 by the West Pakistan Auqaf Department through the benevolence of a philanthropist lady of Sujawal. It is an independent and autonomous institution devoted to the dissemination of the teachings and philosophy of Shah Walli Ullah, the most outstanding Muslim saint and scholar of the 18th century India. Shah Walli Ullah was a erudite scholar of Quran, Tradition, Jurisprudence, dialectics, esoteric science, history and metaphysics. The great saint stood for a healthy integration of the past with the present and championed the cause of harmony and unity among Muslims all over the world. He is widely venerated by all Muslim thinkers and theologians. There is hardly a school of thought among the Muslims of India and Pakistan that has not associated itself with or benefited from the philosophical system of Shah Walli Ullah.

The affairs of the Academy are managed by a Board of Directors consisting of eminent Islamists, devotees of Shah Walli Ullah and top-ranking officials of the Auqaf Department. The routine work is looked after by a select Executive Committee.

The Basic Objectives

The basic aims and objects of the Academy are : (1) to publish Shah Walli Ullah's works in their

original texts, (2) to translate these works in different languages, (3) to produce literature on the life, teachings and philosophy of the great saint, (4) to publish the writings of his illustrious sons and of others belonging to his school of thought, (5) to develop a Research Centre, conducting higher research on Shah Walli Ullah's philosophy, (6) to collect rare books on Islamic learning in general and works having close affinity with the saint's philosophy in particular as are considered to facilitate Academy's research programmes, (7) to induce scholars and authors to write books on the saint for the Academy, (8) to arrange low-priced editions of Academy's publications with a view to maximise their circulation, (9) to popularise the reformative ideals embodied in saint's philosophy and teachings through Urdu and English journals, and (10) to assist and co operate with all such institutions and individuals as are devoted to the attainment of Academy's objectives.

The Academy also understakes the publication of works and translations of all such authors as may be instrumental in promoting the noble ideals of Shah Walli Ullah.

The Research and Guidance Section

The Research programmes of the Academy are organized by the Research and Guidance Section which is functioning under the direction of a highly qualified professor. A limited number of scholars

are admitted to conduct specialized studies and advanced researches on the philosophy of Shah Walli Ullah. Preference is given to scholars possessing Master's degree in Arabic or those who have completed the Dars-i-Nazami course and also possess functional knowledge of the English language. Selected scholars are awarded a monthly scholarship of Rs. 100. The Auqaf Department offers special stipends to the residential scholars.

The Section is developing a seminar library holding rare books on various aspects of Islam.

Publication Programme of the Academy

The Academy issues a scholarly journal in Urdu, *al-Rahim*, which publishes enlightening papers on various aspects of the teachings and philosophy of Shah Walli Ullah. General informatory articles on Islam are also accepted. Arrangements have now been finalized for the publication of a Sindhi edition of the journal. An annual English magazine, *al-Hikmat*, has also been started recently. The magazine publishes research articles by eminent scholars of Islamics.

The present publication programme of the Academy includes reprints and translations of saint's works and a series of original books on his teachings and philosophy. A number of books have already been published, notable amongst which are : (*i*) *Shah Walli Ullah Ki Taaleem*, a 346-page critical study

in Urdu of the saint's life and thought, (*ii*) *Hussun al-Aqeeda*, an authenticated and well-edited Sindhi translation of the saint's Arabic treatise bearing the same title, (*iii*) a carefully-edited reprint of the famous work of the saint, *Lamaat*.

THE JAMIA ISLAMIA

The year 1963 saw the foundation in Bahawalpur of the Jamia Islamia, yet another well-organized centre of Islamic studies. The Jamia is considered to be a great milestone in the history of the development of religious knowledge and learning in Pakistan. It is being run by the West Pakistan Auqaf Department and is developing speedily under the able leadership of its scholarly Principal who is designated as the Rais-ul-Jamia.

The Aims and Objects

The basic aim of the Jamia is promotion of organized study and research on Islamic learning and its proper preservation and mass dissemination. The academic curriculum in vogue in the Jamia has the distinction of being a balanced combination of the ancient wisdom and the modern sciences. The students attending the Jamia are given a thorough grounding in the original sources and classics of Islamic religion and culture. They are, at the same time, introduced to the modern social sciences and the contemporary

methods of acquiring and disseminating knowledge. The aim is to promote in the learner a depth of vision which reconciles the secular and the spiritual demands, preparing him for a perspective understanding of the dynamism of Islam and enabling him to play a befitting role in the spiritual, moral and cultural development of the community.

The more immediate goals of the Jamia are: (*i*) training of suitable personnel qualified enough to hold responsible positions of Khatibs in the district mosques, managers of the properties attached to religious endowments, etc ; (*ii*) preparation of teachers and lecturers adequately trained to undertake the teaching of Islamic Studies at the school and college levels ; (*iii*) training of Arabic language teachers for schools ; (*iv*) production of such insightful scholars of national history and culture as are fully equipped with the requisite knowledge of the original Arabic and Persian works rather than be solely dependent upon unreliable translations and dubious secondary sources ; (*v*) training of standard writers and energetic missionaries of Islam, etc.

Academic Staff of the Jamia

Extreme care and foresight is being exercised in the selection of the academic staff for the Jamia. The Rais-ul-Jamia is an experienced educationist. The team of experts working under him includes eminent scholars, specializing in various divisions of

the Islamic Studies. Presently there are three qualified members in the faculties of Interpretation of Quran, Preaching and Guidance, three in Tradition, three in Arabic Literature, three in Muslim Jurisprudence, two in History and two in Mysticism and Ethics.

In addition to these regular faculty members a number of non-specialists have also been employed to carry on the miscellaneous and the general programmes of the Jamia. This category of the staff includes several trained teachers, an experienced physical instructor and a Qari.

A Comprehensive Educational Programme

The academic programme of the Jamia is very comprehensive. It offers balanced instruction right from the primary to the M.A. level, even offering adequate research facilities for a doctoral programme. The syllabi provide a most constructive blending of the modern sciences and Western languages with Islamic learning and the Eastern languages. Another characteristic feature of Jamia's curriculum is the fact that practically all standard text-books and major classics on Islamic learning have been prescribed at their appropriate levels in the educational pattern. Besides the regular academic programmes adequate provision has also been made for extra-curricular activities such as sports, physical culture, military training, etc., for which trained staff has

been employed on a permanent basis.

The most appreciable element in the whole educational set-up of the Jamia, which is presently being improved further, is its dynamism and adaptability. Being a carefully balanced combination of the ancient and the modern sciences as also in harmony with the present-day educational structure of Pakistan it provides for a two-way exchange of students—the school, college and the university students joining the Jamia and *vice versa*.

Handsome scholarships are being liberally awarded to the Jamia students at all stages of their education.

Extra-Academic Activities

Apart from the regular academic work the Jamia has also organized a variety of carefully planned extension programmes. Some of these extra-academic programmes, which are an integral part of Jamia's educational system, are :

(1) *Counseling and Guidance*: The Jamia has a special wing on Tableegh (dissemination) which aims at serving as a counseling and guidance unit for the community. The members of this wing contact people at individual and group levels and endeavour to offer timely advice and help in conceptual and practical problems confronting them. The programme is also designed to promote a genuine appreciation and love for the teachings and practices of Islam on

a mass scale.

(2) *Seminars and Symposia* : A variety of advanced seminars and symposia are organized at regular intervals for the spread of sound religious knowledge amongst participants belonging to various levels of intellectual development.

(3) *Study Tours and Cultural Visits* : The extension programme also includes planned study tours involving extensive touring of the far-flung areas of Pakistan with a view to establishing first-hand contacts with all shades of the people and disseminating the fruits of religious knowledge amongst them.

(4) *Quranic Education of Children* : Another vital aspect of this programme is developing congenial methods of teaching Quran to the primary school children. This part of the Jamia's programme is being developed in response to the growing demand of the community and to the Report of the Commission on National Education emphasizing compulsory religious education at the initial stages.

(5) *Collaboration With Similar Institutions* : Yet another significant aspect of the extension programme is working in co-operation and collaboration with all similar institutions which are engaged in furthering the same end.

The Journal and Other Publications

The Jamia also provides for practical training in

the art of editing and writing. Arrangements are being made for the organization of regular courses for training in the art of religious journalism. Bringing out of an annual journal is under consideration. The management of the affairs of the proposed journal will be undertaken by a separate wing of the Jamia specializing in religious publications. This wing will also arrange for the publication of the papers, books, etc., written by the staff and students of the Jamia from time to time.

The Library and the Hostel

The Jamia is equipped with a first-rate library, holding a diversity of titles on Interpretation of Quran, Traditions, Muslim Jurisprudence and a rich variety of enlightening literature in different languages on various aspects of Islam. The pace of development of the library is being accelerated with a view to meet the expanding needs of the research scholars who have begun to flock the Jamia in increasing numbers.

Adequate hostel facilities are also available for residential students. The overall management of the hostel affairs has been entrusted to the Mess Committee which looks after the comfort and well-being of the hostelers.

THE ISLAMIC ACADEMY

The Islamic Academy of Dacca occupies a dis-

tinguished place in the specialized cultural institutions of Pakistan. It was set up in 1960 with a view to interpret and popularize. Islamic values from their original sources in the context of the present world and its problems. The major objective before the Academy is to launch a systematic campaign against communism and similar other un-Islamic and anti-Islamic ideologies. The Academy endeavours to enlighten all sectors of the East Pakistanis on Islamic culture in the light of Quran, Hadith and the Islamic history.

A reputed East Pakistani scholar of Islamics is holding the charge of the Academic Director of the Academy. He is being assisted by a team of scholars, specializing in various fields of Islamic learning. The Academy is affiliated to the Central Institute of Islamic Research, Karachi. Its main financial sources are liberal Government grants, public donations, membership fees and income from the sale of Academy's publications.

The Basic Goals

A clearly-defined set of objectives forms the basis of Academy's functioning. The basic goals and objectives are: (*i*) to define Islam in terms of its fundamentals in a rational and liberal manner and to emphasize, among others, the basic Islamic ideals of universal brotherhood, tolerance and social justice; (*ii*) to interpret the teachings of Islam in such a way

as to bring out its dynamic character in the context of the intellectual and scientific progress of the modern world ; (*iii*) to carry out research on the contribution of Islam to the development of thought, science and culture with a view to enabling the Muslims to recapture an eminent position in these fields ; and (*iv*) to adopt appropriate measures for the organization and encouragement of research in Islamic history, philosophy, law, jurisprudence, etc.

The Projects and Programmes

The academic staff of the Academy is working on a number of culturally-significant projects pertaining to various fields of Islamics. The three major projects which are currently getting priority are : (*a*) the Bengali translation of the Holy Quran, (*b*) compilation of an Arabic-Bengali Dictionary, (*c*) Biographical Directory of those eminent Muslims who have played important roles in history.

The first four parts of the Bengali translation of the Quran have already been completed. Work on other parts is in progress. A Consultative Committee, drawn from matured scholars of Islam, reviews the translation work from all possible angles. The project enjoys the financial patronage of the Government. Work on the other two Projects, the Dictionary and the Directory, is progressing.

The Academy has also published Bengali translations of many standard works on Islamic religion

and culture written by many reputed Islamists. The translated works include Ibn-e-Khaldun's *Muqaddama*, Hunter's *The Indian Mussalmans*, Allama Asad's *Islam at the Crossroads*, an anonymous work entitled, *Wahhabis in India* and a number of other books and papers authored by renowned Islamists like Iqbal, Pickthall, Nadvi, Arnold, Hodgson and others.

Weekly classes in Arabic language have also been started at the Academy. Presently these classes are being conducted by Cultural Delegate to the United Arab Republic in East Pakistan. The Academy also provides elaborate courses on Quran and Hadith. A series of symposia, seminars and discussion forums on various aspects of the religion and culture of Islam are frequently organized under the auspices of the Academy.

The Academy is now contemplating an expansion in its cultural programmes by opening its branches in all district headquarters of East Pakistan. A comprehensive programme for the popularization of Islamic ideology amongst the rural people of East Pakistan is also under active consideration. A scheme for the periodic publication of folk literature for the rural masses, depicting in simple words the ideals and characters from Islamic history, has already been drawn out.

The Journals of the Academy

The Academy publishes two religious journals in

Bengali language. One is a quarterly, *Islamic Academy Patrika* and the other a monthly; *Sabuj Pata.* The quarterly, which has been publishing regularly since 1961, is devoted to subjects relating to Islamic culture and ideology with a view to counter-acting all sorts of misleading cultural influences affecting the intelligentsia of East Pakistan. It presents both original papers as well as translations from authoritative works on Islamics published in Arabic, Persian, Urdu and English. The journal is keeping up very high academic standards and is extremely popular amongst the intellectuals of East Pakistan.

The monthly, *Sabuj Pata*, went into circulation in 1962. It is meant exclusively for the school-going population of East Pakistan. The journal offers an interesting variety of informatory articles on Islamic culture and history, suited to the mental level of the school children. *Sabuj Pata* is now one of the most widely-subscribed journals in the East Pakistani schools.

The Library and the Reading Room

The Academy is developing a specialized library on Islamics. The library houses a large collection of books, and manuscripts on various aspects of Islamic religion and culture. A number of national and international organizations have shown keen interest in improving the stock of the library. Some

Specialized Cultural

of these organizations are : The Institute of Islamic Culture, Lahore, The Anjuman-i-Ishaat-i-Islam, Lahore, The Asia Foundation, etc. The library is meant mostly for the research workers, scholars and writers. Members of the general public, however, are also allowed to consult the holdings during specified hours.

The reading room of the library is very well-managed. Practically all Pakistani and a selected number of foreign dailies, journals and magazines are being subscribed.

THE TRAINING INSTITUTE FOR MUALLIM IMAMS

In order to prepare the Imams to cope with all the requisite responsibilities of an efficient teacher (muallim) of the primary mosque schools (maktabs), the Auqaf Department set up, in 1964, a Training Institute for Muallim Imams at Bahawalpur. The Training Institute replaces the Academy of Islamic Studies which had recently been shifted from Quetta to Bahawalpur. The academic programmes of the defunct Academy were broader in scope and covered the training of both the Imams as well as the Khatibs. The programme of the Institute, on the other hand, is strictly restricted to the training of the Imams, the affairs of the Khatibs having been entrusted exclusively to the Jamia Islamia. The Institute is being run under the joint auspices of the Auqaf and the Education Departments.

The Training of the Imams

The Institute admits 120 students each year and provides for their training under the supervision and guidance of highly qualified and experienced staff. The admission is made on the basis of a test administered by a Selection Committee. The period of training is one academic year. Each trainee receives a stipend throughout the duration of his training. Suitable residential accommodation is available at the Institute.

Towards the conclusion of the training course a comprehensive examination is held. Those who qualify are awarded certificates known as Sanad-i-Tadris (S.T : Certificate of Training). The award of the S.T. qualifies the recipient for appointment as a trained muallim in a maktab.

The Prescribed Course of Study

The course of study prescribed for the trainees of the Institute is a modified version of the Junior Vernacular course followed by the provincial Education Department. It is a comprehensive programme offering basic grounding in 9 compulsory subjects. The course opens with Principles of Education and Child Psychology. The next subject is School Organization, including fundamentals of health and hygiene. This is followed by a thorough practical grounding in the techniques of classroom lessons,

use of educational aids, preparation of teaching notes, annual educational records, etc. The fourth subject on the list is Theology which includes committing the 30th Part of the Holy Quran to memory, translation of the latter half of the same, everyday Fiqh, selected Traditions from the *Siha Sitta*, training in the religious formalities prescribed by Islam for marriage, etc. Urdu language is the next subject on the syllabus which includes composition, functional grammar, text-book study and methods of teaching with the help of educational aids. The sixth subject is Arithmetic. This is followed by Social Studies, including history of Islam and of Pakistan, civics, geography, nature study, etc. The next subject is theory and practice of Physical Education. The course ends with Every-day Science wherein the emphasis has been proportionately placed on instructional methods, text-book study and the practicals.

Adequate provision has been made for attaching with the Institute a full-fledged primary school of at least three sections for the purpose of teaching practice. In view of the heaviness of the syllabus the period of vacation has been curtailed to six weeks which consists of one week before and one week after the month of Ramadzan and the whole of the month of Ramadzan.

The Fundamental Cultural Role of the Institute

The Institute plays a vital role in the cultural

development of Pakistan. By turning out trained teaching staff for the mosque schools it is contributing substantially towards an improved operation of the famous Maktab Scheme as well as accelerating the pace of Primary education in West Pakistan. It is not only minimizing the shortage of trained teachers but is also giving impetus to the literacy campaign launched so vigorously by the Government. Consequent upon the planned educational reorientation of the Imams at the Institute better cultural facilities are expected to be available in the near future even in the rural mosques of the far-flung areas of Pakistan. Moreover, the Institute will also contribute materially towards reviving the original role of the mosque as a dynamic seat of learning rather than be a mere worshipping house.

In view of the national significance of the Institute and its indispensability for the cultural development of the masses, the Government is setting up similar training centres in Peshawar, Hyderabad and other principal parts of Pakistan.

CHAPTER XI

THE ROLE OF THE AUQAF DEPARTMENT

VAST agricultural lands and commercial properties are attached to a number of Muslim shrines in Pakistan. Such properties, which are usually donated by the devotees of the deceased saints and dedicated for use in the promotion of the ideals and practices of the saints, are known as auqaf (sing: waqf= endowment). In order to improve the management of these waqf properties and to put their income to proper use the Government of West Pakistan created a new Department in 1960 under the name of Auqaf Department. This Department is charged with the functions of taking over the waqf properties, improving their managements and giving rightful directions to the expenditure of their revenues.

The first phase of the taking over of the waqf properties was completed in 1961. The total number of the waqf properties under the custody of the Auqaf Department towards the close of the financial year 1962-63 stood at 680 with an estimated income of Rs. 60,00,000. These figures are multiplying with the march of time as new waqf properties are being constantly added to the list.

The Dynamic Phase of the Programme

The Auqaf Department is now actively engaged in the second and the dynamic phase of its programme. The emphasis now centres round investing the income from waqf properties on the promotion of Islamic culture in particular and on other allied developmental projects in general. The astonishing way the Auqaf Department is achieving its objectives is yet another unambiguous proof of the firm determination of the people of Pakistan to preserve and propagate the essence of their dynamic cultural heritage.

A similar Department with similar aims and objects is now being set up in East Pakistan as well.

PROMOTION OF ISLAMIC CULTURE

The most direct use and the largest investment of the waqf income has been in the field of promotion of Islamic culture. This vital aspect of the contribution of the Auqaf Department has been both voluminous as well as diverse.

Religious Education of Children

Presently about 300 schools for the religious education of the children (madrassas) are running in various mosques and shrines taken over by the Department. The syllabi and standards of education in vogue at these religious schools are being constant-

ly evaluated and improved. Several centres for the education and walfare of the blind have been opened up wherein the Holy Quran is being taught through Braille. This unfortunate category of the young learners is also given general education and appropriate vocational training in addition to the purely religious instruction.

Training of Imams and Khatibs

In contemporary Pakistan Imams and Khatibs play a pivotal role in the promotion of Islamic culture in particular and the development of the country in general. The Auqaf Department is implementing a comprehensive and a carefully-planned programme of their education and training. The salient features of this programme are: (*i*) organizing preliminary orientation programmes and arranging short-term training courses for the Imams at the Muallim-Imam Training Institute, (*ii*) initiating a long-term training programme for the Khatibs at the Jamia Islamia, (*iii*) compiling a manual of guidance for the Imams and Khatibs, spelling out their duties and responsibilities, rights and privileges, (*iv*) chalking out programmes of higher studies abroad for selected religious scholars of exceptional calibre, etc.

Disseminating Shah Walli Ullah's Principles and Practices

The Shah Walli Ullah Academy, Hyderabad,

Auqaf Department

which was established by the Department in 1963, is playing a significant role in the cultural renaissance of Pakistan. The Academy purports to promote the teachings and philosophy of this great Muslim saint and scholar who championed the cause of harmony and unity amongst the Muslims and who endeavoured to present Islam as a natural religion suited to meet the demands of the humanity as a whole. The Research and Guidance Section of the Academy is providing excellent opportunities for scholars from all parts of Pakistan to conduct higher researches on the philosophical system of the saint. Special lectures by eminent Islamists are also arranged for the guidance of the students and scholars of the Academy.

The Academy is pursuing a comprehensive programme of scholarly publications and translations. The main categories of books published by the Academy are : carefully-edited reprints of Shah Walli Ullah's original works, their translations in Urdu and Sindhi and a series of books on the educational discipline and philosophy of the saint. These publications, which occupy a distinguished place in Islamic literature, are proving instrumental in furthering insight into many an aspect of Muslim philosophy, jurisprudence, history and culture.

The Urdu monthly journal, *al-Rahim* and the English annual magazine, *al-Hikmat*, which are published by the Academy, are disseminating the principles and practices of the great saint on a wider

scale. In order to meet a popular public demand arrangements have now been finalized to publish *al-Rahim* in Sindhi as well.

The Bureau of Research and Publications

In 1960 the Department established a specialized research unit of its own, the Bureau of Research and Publications. The functions of the Bureau are: (*i*) to produce suitable text-books and the allied literature for the use of students of religious institutions in particular and for the scholars of Islamics in general, (*ii*) to publish standard and rare works on various Islamic subjects and to promote adequa e literature for the guidance of Imams and Khatibs, (*iii*) to sponsor the publication of Islamic literature suited to various levels of the Muslim community, including popular reading material for the general public, (*iv*) to initiate publication of economical reprints and selections from standard works of Muslim mystics, (*v*) to publish Urdu translations of Islamic works in Arabic and the writings of the Western orientalists, (*vi*) to compile a religious history of West Pakistan with particular emphasis on the works of those saints whose shrines have been taken over by the Auqaf Department, (*vii*) to publish works dealing with religious, intellectual and legal developments in the modern Muslim countries of the world, (*viii*) to disseminate Islamic knowledge and culture through standard journals and periodicals, (*ix*) to

publish official documents of the Auqaf Department, (*x*) to encourage publishers in producing Islamic books of high standard, etc.

The Bureau has set up a specialized library in Lahore under the name of Central Library of Islamic Books. This library is now being developed into a solid base for research work on Islamics. The present holdings of the library, which are limited to about 30,000 works, consist mainly of specialized donations. The donors include interested scholars from Pakistan and several Middle East countries. Adequate budgetary provisions have now been made for large-scale purchase of Islamic literature from the local and foreign market.

Islamic Book Exhibitions and Awards

The Department holds occasional exhibitions of Islamic books with a view to providing the scholars and the general public a glimpse of Islamics. The exhibits, which often include rare manuscripts and precious volumes, are collected from scholars of Islamics, religious organizations, Islamic Studies Departments of the Universities, specialized libraries, publishing houses, Pakistani and foreign cultural centres and several Government departments besides the Auqaf. Seminars, symposia and extension lectures on related subjects are arranged during these exhibitions. The rush that these book exhibitions usually get is simply unprecedented, often obliging the organ-

izers to extend the period of their duration.

The Department also awards liberal cash prizes for best books on Islam. The main subjects usually favoured for such awards are : (*a*) fundamentals of Islam, (*b*) meaning and significance of Islamic prayer, (*c*) moral science based on Islamic ethics.

Promotion Through Health Services

The Auqaf Department is also making effective participation in the national war on disease and ill-health. Dispensaries, health centres and small-size hospitals are being rapidly attached to the mosques and shrines managed by the Department. Part of the income of the waqf properties is being invested in equipping these medical centres with qualified staff and modern equipment. Such a mass provision of the medical facilities serve two main purposes. They promote the health of the localities in which they are organized. They also become instrumental in popularizing the teachings of the deceased saints and scholars at whose shrines these much-needed health services are made available. In the rural areas of West Pakistan especially these centres are gaining a steadily rising popularity with the masses, stimulating their interest in the cultural contributions of many a Muslim saint and scholar of the past.

PATRONIZATION OF EDUCATION

A substantial amount of the waqf income is also

being utilized for the promotion of education. Auqaf's patronization of education includes instituting new educational institutions, contributing towards the finances of those already in existence and offering monetary help to the deserving students.

Expanding the Educational Facilities

The Auqaf Department is paying extraordinary attention to the expansion of educational facilities in the primary sector. Many primary schools have been opened in the mosques and shrines taken over by the Department. This experiment, popularly known as the Maktab Scheme, is now being tried on a larger scale throughout West Pakistan under the joint patronage of the Auqaf and the Education Departments.

Recently two pilot schools were opened in Lahore with a view to impart quality education to children hailing from common families and to introduce the new syllabus which blends the religious with the purely "secular" education. Schemes have now been finalized to start in Lahore a progressive model school, conducive to the promotion of Islamic ideals and values amongst the young students. The Muslim Education Conference of Pakistan is collaborating with the Department on this path-blazing project. The Commission on National Education had suggested, *inter alia*, that the services of the Imams could be utilized as part-time literacy teachers. The Auqaf

Department is implementing this thought-provoking suggestion in a most dynamic manner. The Department is initiating large-scale adult education programmes in the mosques, especially those situated in the rural areas of West Pakistan.

In the field of special education welfare and development of the visually-handicapped children is getting prime attention. A number of well-staffed and well-equipped centres for the education of the blind have been established wherein the latest Braille devices are being employed. Adequate facilities for vocational training in paying crafts like canework, weaving, matting, cabinet making, etc., are also being arranged at these special educational centres.

Setting Up Libraries and Reading Rooms

The Department is pursuing a comprehensive programme of setting up a network of libraries and reading rooms in the mosques and shrines falling under its jurisdiction. Work has started at about 20 places and the number is increasing steadily. The famous Dyal Singh Trust Library at Lahore, holding over 30,000 books, which was lying unused for some time in the past, has recently been placed at the disposal of the Auqaf Department. The functioning of this popular public library has now been revived under a comprehensive scheme of reorganization.

Liberal Scholarships, Loans and Grants

The Department offers liberal scholarships to the

needy and deserving students whose parental sources do not allow them to continue their studies. During the financial year 1962-63 about 200 scholarships for higher studies were awarded to various categories of the needy students. Besides, a scheme of qarz-e-hasna (interest-free loan) has also been launched. Such loans are recoverable at 20% of the monthly income when the grantees are able to find remunerative employments after completion of their studies. Adequate grants-in-aid have also been liberally sanctioned by the Department to supplement the budgets of some selected secondary schools of West Pakistan.

CHAPTER XII

PHENOMENAL GROWTH OF ISLAMIC LITERATURE

RECENT years in Pakistan have witnessed a phenomenal growth in the publication and circulation of a rich diversity of Islamic literature. Islamic publications have now begun to enjoy a favoured position with all shades of the reading public. The major categories of publications which merit special attention are an enormous variety of miscellaneous books, the *Urdu Encyclopaedia of Islam* and the Islamic, journals, periodicals and supplements.

THE MULTIFARIOUS VARIETY OF PUBLISHED BOOKS

Pakistan is one of the leading countries of the world which produces a multifarious variety of books on Islamic religion, culture and civilization. The continuous process of enlightening additions to this affluent variety is a permanent feature of the cultural life of Pakistan. This ever-expanding miscellany of published books could be grouped under certain well-defined classes some of which are: (*i*) the Holy Quran and the Quranic literature, (*ii*) compilations of Hadith and the Hadith literature, (*iii*) biographies of Prophet Muhammad, (*iv*) books on the fundamental principles and practices of Islam, (*v*) specialized publications on specific disciplines, (*vi*) faithful translations of the classics, (*vii*) text-books on Islamic

studies, (*viii*) the Muslim missionary literature, etc.

The Holy Quran and the Quranic Literature

The Holy Quran is the most widely-read book in Pakistan. A Muslim home in Pakistan without a copy of the Quran is utterly inconceivable. One could always find an enormously wide range of Quranic editions in the bookshops of Pakistan. Indeed it is hardly possible to enumerate the infinite variety of the Quranic editions with their refined printing styles and tasteful make-ups. A number of publishing houses specialize in this field of religious publications. There are some which publish Quran and Quranic literature alone. The fact that an endless variety of these books are being published and, in most of the cases, reprinted in a chain of editions in quick succession offers an insight into the extensity and intensity of public devotion to this sacred Book.

One form of this class of literature consists of attractive editions of the Holy Quran containing only the original Arabic text in different styles. Such editions are available both in complete form, containing all the 30 Parts of the Holy Quran in one volume as well as in piecemeal editions, containing just one Part in one volume. Another variety of the Quranic editions is a rich diversity of translations in Urdu, Bengali and all the regional languages of Pakistan like Pushto, Panjabi, Sindhi, Baluchi, etc. The Urdu and Bengali translations, however, are

most widely read. Some translations have also been rendered and published in English, German, Dutch and Hindi. Of these the English translations are by far the most popular in Pakistan, those in other European languages being meant mainly for circulation in foreign countries. Work is now in progress on translations in Spanish, French, Russian, Chinese and Japanese. Yet another thought-provoking variety, falling under this category, is a vast field of Quranic commentaries compiled by learned scholars. In this field, too, the most widely published and commonly-read commentaries are those in Urdu and Bengali.

The allied literature on various aspects of Quran, again presents a swiftly multiplying variety. This field includes publications containing selected verses from the Quran with or without their translation, books dealing with various aspects of Islam and the problems of life in the light of Quran, etc. Quite a few indexes and dictionaries of Quran have also appeared in the market and are being utilised as favourite reference material by the research scholars.

Compilations of Hadith and Allied Literature

Another privileged field of Islamic publications is Hadith and the allied literature. The reading interest in this area, too, is rising very steadily. Pakistani publishers are now bringing out all major Hadith collections. Urdu and Bengali translations of most of the authoritative collections are also easily

available. Recently English translation of *Mishkat al-Masabih* was published in Lahore and is getting wide circulation both in and outside the country.

The allied literature on Hadith also enjoys a vast range of popularity. This field includes careful translations from the Hadith collections with or without their original texts, books highlighting the fundamental doctrines of Islam and problems of life with reference to Prophetic Traditions, publications dealing with the role of Tradition in the preservation and dissemination of knowledge and culture, etc.

Biographies of Prophet Muhammad

Of the group of biographical literature the books on the life and teachings of Prophet Muhammad rank as the most popular reading material in Pakistan. Inspiring biographies of the Holy Prophet are appearing in large quantity in Urdu, Bengali and the regional languages. A number of biographies have also been written in English. Production of specially-written juvenile literature on the moral and social aspects of the Prophet's teachings is on the increase.

In view of the extreme popularity of the biographical accounts of the Prophet several book festivals are organised each year in Pakistan, exhibiting various categories of local and foreign literature on the subject. In one such festival, recently organized in Lahore, a wide range of literature on the biography

of the Prophet was displayed. The exhibits included 36 unpublished works and rare manuscripts, 450 Urdu, 27 Panjabi, 4 Sindhi, 116 Arabic, 28 Persian, 2 Hindi, 74 English, 5 French, 5 German, 1 Italian and 1 Turkish works in the field (163).

Books on the Fundamentals of Islam

From the point of view of their vast readership books on the fundamental principles and practices of Islam enjoy an enviable position, next only to that of the Quranic literature. This field of publications offers two outstanding varieties : the general literature and the specific works. The general literature embodies basic information about Islamic beliefs, ideals, practices, etc. The specific literature, on the other hand, deals exclusively with specific aspects of Islam or a few selected problems and endeavours to enlighten the reader on such fields in the light of Islamic theory and practice. Examples of the latter type are books dealing with problems like education and upbringing of children, management of the home, family planning, social adjustment, delinquency and crime, patterns of commercial behaviour, banking and interest, place of women in society, etc. This latter division of the specific books on fundamentals of Islam is gaining sufficient popularity, especially with the research workers, the authors of books and the university students. Mass popularity, however, is enjoyed by the former variety, *i.e.*, the

general books setting out concise and comprehensive information in one volume on all the basic principles and practices of Islam.

Specialized Publications on Specific Disciplines

Pakistan is now publishing standard works in national and foreign languages on certain specific disciplines like Muslim Jurisprudence, philosophy, history, art, aesthetics, architecture, etc. Some of the books in these areas are of exceptionally high calibre. Majority of the readers of these publications are drawn from those who happen to be associated with these areas professionally or by virtue of their academic specializations. However, one is apt to come across at the same time quite a few interested members of the general public who appear to be eager to partake of the pleasures of the erudite scholars by having occasional glimpses into such specialized works. A book on fiqh, for instance, would mainly attract the attention of the law students and the members of the legal profession. Nevertheless, it would seldom fail to arouse the curiosity of some general readers. As compared to the other categories of the Islamic literature, however, such specialized works enjoy a restricted readership on the whole.

Faithful Translations of the Classics

During recent years there has been considerable

increase in the publication of the Urdu and Bengali translations of the original classics on various aspects of Islam. The most commonly translated works are those that belong to the fields of Quranic and Hadith literature, Muslim jurisprudence, history and philosophy. These translations are becoming popular with those categories of readers who, although unable to profit from the original sources owing to lack of knowledge of the Arabic and Persian languages, are nevertheless keen to build up their religious knowledge on reliable foundations. The translations completed so far have been rendered by scholars specializing in these fields and published by commercial publishing houses, religious academies and learned societies.

Text-Books on Islamic Studies

Islamic text-books as published in Pakistan fall into two main divisions: (*a*) text-books meant for the school, college and university students, and (*b*) text-books for various categories of the religious educational institutions. The former category includes text-books on Islamic studies meant for various grades of the students right from the primary stage to the university level. The quality of these books has improved tremendously ever since 1947 owing obviously to the continued attention paid to them by religious research scholars and institutions, education commissions, curriculum committees, etc. Their circulation has also shown a steep rise because of the

growing popularity of the subject with the students at practically all levels of education.

The other variety is a diversity of text-books which are prescribed in the dar-ul-ulooms, Jamias, madrassas and other religious institutions. With the reorganization and expansion of these institutions the form and contents of such text-books have also begun to show signs of appreciable improvement. Their circulation, however, is limited as compared to the first variety of the text-books.

The Muslim Missionary Literature

Mass production of Muslim missionary literature is yet another healthy sign of the Pakistani renaissance. The missionary literature as being currently published in Pakistan could be grouped under two main classes: literature meant for local readership and that for circulation abroad. Bulk of the literature for local use is published in Urdu, Bengali and the regional languages. Such literature endeavours to present Islam in a stimulating manner which is easily understandable especially by the rural masses. The missionary literature meant for circulation in other parts of the world is now being published in a number of foreign languages. The themes usually touched in these publications are: Islam's dynamic message of international understanding and peace, Islamic notion of the dignity of man and of human equality, Islamic emphasis on religious and racial

tolerance, the simplicity and universal applicability of Islamic values and ideals in every-day life, Islam and other world religions, etc. This class of Islamic literature is the object of a constant and rigorous vigilance of the Government which never allows publication of any material deemed to offend any religious creed. Even a slight derogatory reference, howsoever remote or indirect, becomes the basis of the most drastic state action.

Comparatively little reading material has so far been produced in this field. The statistics of the Muslim missionary organizations of Pakistan, nevertheless, reveal that whatever little is being published is hardly able to meet the rising demand for the same both at home and abroad.

THE URDU ENCYCLOPAEDIA OF ISLAM

Since the earliest dawns of their cultural awakening the Muslims of the Indo-Pakistan sub-continent had been feeling the necessity of having an exhaustive reference book giving authentic and encyclopaedic information on Islam. The idea was initiated in a more concrete form in 1940 by the then Principal of the Oriental College, Lahore, who moved the University of the Panjab to take a lead in the compilation of an Urdu encyclopaedia, preferably relating to Islamic culture and civilization. The same year the idea was thrashed before the Arabic and Persian Conference in the shape of a paper and presented to

the University authorities in the form of a resolution adopted by the Conference. However, for quite a long time the idea could not see the light of the day mainly due to lack of requisite funds.

The proposal had thus to wait till the actual birth of Pakistan in 1947. In the year 1948 the University Urdu Conference adopted a motion for its implementation. The same year the University Syndicate eventually decided to embark upon the plan of compiling the *Ūrdu Encyclopaedia of Islam.* Consequently, an Encyclopaedia Committee, consisting of eminent Muslim scholars, was formed and the thinking on the proposed project started assuming a concrete form and a meaningful direction.

Adoption of Leiden Encyclopaedia as the Base

By consensus of scholarly opinion it was decided to use the *Encyclopaedia of Islam*, published in Leiden (156) as the base and to compile a suitable Urdu version of the same. The publication of the original Dutch work had started in 1908 finalizing in 1938 after full three decades of laborious efforts of a scholarly team of renowned orientalists. However, when the actual work of the Urdu translation started in Pakistan it was soon felt that the original Leiden *Encyclopaedia* suffered from a number of basic inadequacies some of which are : (*a*) being a typical product of Western scholarship the utility of the *Encyclopaedia* for reference purposes appeared to be

restricted to those alone who accepted the Western style of thinking about Islam, (*b*) some articles in the *Encyclopaedia* were found to contain erroneous statements, reflecting carelessness and even disregard of the original sources, (*c*) while there were some aspects of Islam which had been completely ignored there were others which had been partly and even partially dealt with, etc.

Nevertheless, it was also felt that in view of its exhaustive nature and universally-acknowledged scholarly value and in view of the absence of a better alternative the Leiden Encyclopaedia was still the best available model and hence to be retained as the base despite all its inherent inadequacies. Planned measures were, therefore, adopted by the local talent to remedy these inadequacies to the maximum in their own presentation. The way the Arabic (13) and the Turkish (176) versions of the same, publishing from Cairo and Istanbul respectively, had endeavoured to meet such inadequacies provided considerable help and guidance.

The Five Stages of the Project

After covering the necessary preliminaries systematic work on this massive project started in April, 1951. Permission for translation and adaptation was obtained from the publishers of the Leiden Encyclopaedia as well as from those of their Egyptian and Turkish versions. A master plan of phased work

was then evolved. The first stage was the preparation of a complete list of all the topics dealt with in the Leiden Encyclopaedia and their rearrangement in alphabetical order in Urdu. This step also aimed at spotting out those topics which had been omitted in the original work. The list which has been adopted after a rigorous scrutiny stretches to 373 pages of the foolscap size.

The second stage was that of translation and the third of careful revision of the same. In the next stage the work was scheduled to be concentrated on the writing of articles on topics which had been ignored in the Leiden edition. This also included significant development relating to the Indo-Pakistan sub-continent taking place after the publication of the original work. These and a number of the allied measures had to be covered and scrutinized before entering into the final stage which consisted of successive publication of those parts of the Urdu version which completed all the foregoing stages of the process.

The Editorial Staff and the Administrative Board

The unit of experts working on this historic project has been accorded the status of full-fledged academic department by the University of the Panjab. It has an editorial staff which consists of a team of scholars headed by a talented Chairman. The team

Phenomenal Growth of

consists of an Assistant to Chairman, two Assistant Editors, a Special Officer and one Secretary. The staff has built up a specialized library holding standard works on various aspects of Islam authored by local and foreign scholars of repute.

The managerial affairs are being looked after by an Administrative Board which is drawn from selected Vice-Chancellors of Pakistani universities, renowned scholars, orientalists and linguists.

Some Outstanding Features of the Work

The method of work employed by the editorial staff is most laborious and painstaking. The system of checks, counter-checks and repeated revisions has lent a special charm to the completed portion of the project, enhancing its value and reliability as a standard reference document. Some of its special features are: (*i*) the Urdu translation is not solely based on the Leiden Encyclopaedia, the Egyptian and the Turkish versions have also been consulted and careful adaptations, amendments, additions, etc., have been effected wherever necessary; (*ii*) the accuracy and the authenticity of the contents have been improved by too frequent comparisons of the relevant Leiden versions with their original sources; (*iii*) checking of the Christian dates and their corresponding Hidjiri equivalents has been done with meticulous care and precision; (*iv*) well-planned attempts have been made to enlist active co-operation and

guidance of the outstanding orientalists all over the world, especially by securing their original contributions on topics omitted in the Leiden Encyclopaedia; (*v*) simple and idiomatic Urdu has been used with a view to making it easily understandable by all grades of the people coversant with this language; (*vi*) in order to ensure correct pronunciation all unfamiliar proper names occurring in the text have been vocalized fully and in addition to the usual diacritical marks special signs have been adopted to indicate the peculiar vowel sounds of the European and Turkish languages; (*vii*) the bibliographies cited towards the end of all the articles in the Leiden work have been checked, revised and even enlarged, making them uptodate as far as possible.

From the purely formal angle as well the Urdu Encyclopaedia stands out as a meritorious endeavour. The printing, which has been undertaken at the Panjab University Press, is of exceptionally high quality. The type used is bold, clear and elegant. The specially-prepared paper, which was donated by the Asia Foundation, is most befitting for such an exhaustive reference work.

The Present and the Future of the Project

In its present published form the Urdu Encyclopaedia has been divided into fascicules of 64 pages each. Sixteen fascicules form a complete volume. The publication has been reasonably priced, Rs. 5

($ 1.05) per fascicule and Rs. 72 ($ 15.12) for a complete and bound volume. So far only the publication of the fourth volume, containing 16½ fascicules, has been completed. The editorial staff is now working on the first volume at the rate of one fascicule a month. According to a provisional estimate the completed work shall be in 12 or 13 volumes, each volume stretching to about one thousand pages. The entire work is expected to be completed within a period of 10 years.

The fact deserves special note that all those Pakistani scholars who are associated with this monumental project are approaching it with a sense of mission and national service. The Government of Pakistan have extended their liberal financial patronage to the project. The generous appreciation of their endeavours which the editorial staff is constantly receiving from the local scholars and the Western orientalists is serving as an added incentive. It invigorates the missionary zeal and the spirit of devotion that motivate this talented team of dedicated scholars.

ISLAMIC JOURNALS, PERIODICALS AND SUPPLEMENTS

In addition to the printed books and the encyclopaedic works the journalistic medium is also being utilized by the Pakistani Islamists for an effective dissemination of Islamic values and ideals on a mass scale. There has been a tremendous rise

in the recent days in the circulation of the specialized Islamic journals and periodicals in both wings of Pakistan. Some of these journals have attained to circulation figures which compare favourably even with the average circulation of some established dailies of Pakistan.

Popular, Research and Sectarian Journals

Most of the Islamic journals and periodicals presently publishing from Pakistan could be grouped under three major categories : (*i*) the general journals and periodicals of popular appeal, (*ii*) the research journals of established academic standard, and (*iii*) the sectarian organs.

The general journals and periodicals publish assorted articles of popular nature on almost every aspect of Islamic religion and culture. Controversial issues and offensive materials are usually avoided in such publications. The research journals and periodicals, on the other hand, are devoted exclusively to the publication of outstanding contributions to various spheres of Islam. Some noteworthy examples of such journals are the Islamic Academy *Patrika*, a quarterly in Bengali issuing from Dacca, *Tarjaman-ul-Hadith*, a monthly in Bengali from Dacca, *Fikr-o-Nazar*, a quarterly in Urdu from Karachi, *Islamic Studies*, a quarterly in English from Karachi, *al-Rahim*, a monthly in Urdu from Hyderabad and *Saqafat*, a monthly in Urdu from Lahore. The cir-

culation of these journals is limited obviously because they cater for a minority of select readers with scholarly tastes and refined cultural backgrounds.

The sectarian journals and periodicals have gained considerable currency in their respective spheres. At the moment all the major Muslim sects in Pakistan are issuing their respective organs. These sectarian organs present lively interpretations of the religious doctrines and problems from the particular viewpoint of the Muslim sect which they happen to represent.

Popular Articles and Special Supplements on Islamics

In addition to the specialized Islamic journals and periodicals mentioned in the foregoing a rich diversity of popular articles on various aspects of Islam are being published rather liberally in almost all the dailies and weaklies of Pakistan. Most of the dailies have engaged the services of well-informed writers on Islamics apart from enlisting the literary co-operation of a number of free-lancers in the field. The circulation of the Pakistani dailies is considerably affected by the extent to which they are able to meet in their columns the incessant public demand for easy and reliable reading material on the subject.

A number of Bengali, Urdu and English dailies have recently started publishing specialized weekly

and periodic supplements on Islamics. Thus, for instance, *The Pakistan Times* of Lahore publishes a well-edited weekly supplement on Fridays under the title, The World of Islam. Popular articles penned by eminent Muslim scholars are a regular feature of this special supplement. It now enjoys an extensive circulation in the urban areas of Pakistan and its readership has lately begun to shoot up even in the outside world.

CHAPTER XIII

PAKISTAN PRACTISING ISLAMIC CULTURE

THE very inception of Pakistan has an ideological basis. It is the fulfilment of the dream of the Muslim community of Indo-Pakistan sub-continent which had yearned to establish an independent homeland wherein it could practise the Islamic ideals and values, so dearly cherished by it. Ever since Independence, therefore, the people and the Government of Pakistan have been endeavouring hard to pattern all fields of their individual and collective life after Islamic principles and practices. The spirit of Pakistan's constitution, the structure and functioning of her national institutions and the thought and behaviour of her people, leave no misgiving about the fact that the Pakistanis are determined to invest all their material and intellectual resources in the promotion of their culture and civilization. In so doing they may have faltered here and there and their achievements might not have been up to the mark. That, however, makes the least difference to their aspirations and their humanitarian role in the commity of nations for it is the depth of vision, the goodness of intention and the soundness of endeavour and not necessarily the quantity of achievement that provide the real measure to the originality and worth of a people.

REFLECTIONS IN ECONOMIC, SOCIAL AND POLITICAL LIFE

Islamic culture is strongly reflected in practically all spheres of life in contemporary Pakistan. We have examined the details of the way Islamic culture is mirrored in the field of education. All sectors of education are being overhauled. The entire educational process is getting a new meaning and a new purpose—an all-round development of the people through the promotion of the fundamental values and practices of Islam.

Islamic Culture in Pakistan's Economic Life

Quran presents a revolutionary concept of ownership of wealth and property. God is the Creator of all means of production and resources which subscribe to human living. Islam endeavours to regulate the modes of acquisition, distribution, management, enjoyment and transfer of wealth according to certain ideals and principles. According to the fundamental economic system of Islam absolute ownership of everything belongs to God alone. Legal ownership by the individual which is recognized is enjoyed by him as God's vicegerent on earth. In all varieties of wealth others living in the environment of the owner, including the animals even have a right to share.

Concentration of wealth in the hands of a few is not approved by Islam. The levy of zakat, the com-

pulsory charity, is based on the idea of regulating the flow of wealth from the richer to the needier sections of the society. The rate of zakat is 2.5 per cent per annum. It is payable by every Muslim on both capital as well as income. The expenditure of zakat is permissible only on projects aiming at the welfare and development of the destitute and the needy. The widespread subscription to zakat throughout Pakistan is serving as an equalizing influence besides promoting the sentiments of regard and sympathy amongst people. Measures are afoot to improve further the existing systems of collecting and utilizing the zakat. Another step in the same direction has been our land reforms which have put an end to traditional monopolies and uneven distribution of agrarian property by prescribing reasonable limits on the holding of agricultural land.

Islam lays specific emphasis on proper and timely payment of the wages to the labour and on treating them affectionately. This directive is being enforced strictly throughout Pakistan. The labour laws, the industrial courts and the trade unions of the country are very vocal in this matter. But the most effective check on the dangers of maltreatment and exploitation of labour is the healthy public opinion which never tolerates excess in the field. In order to promote the true Islamic values in the industrial and commercial spheres well-planned orientation courses in Islamic ethics have been

provided at appropriate stages of those training programmes which aim at preparing students for responsible positions in business, commerce and industry.

Furthermore, Pakistan not only promotes Islamic economic values and practices within its own territory but is also keen to see that the entire humanity gains from the same. She has been consistently endeavouring to cement friendly relations with all those countries of the world which view economic dealings from the same or similar angle. The Pan-Islamic idealism revitalized by Pakistan is now being given practical effect in the field of economic co-operation between the Muslim states. The World Muslim Congress (Motamar al-Alam al-Islami), whose headquarters are located in Pakistan, aims at the promotion of economic and cultural ties between all Muslim countries of the world. A number of other Pan-Islamic cultural organizations of Pakistan, *e.g.*, the World Mission of Islam and the al-Ahibba (The Friends of the Muslim World) are also furthering the same end since long. Indeed, Pakistan thrashed its views on the necessity and utility of cordial relations between all Islamic states immediately after its very inception in the sessions of the First Islamic Economic Conference held in Karachi in 1949.

Healthy Patterns of Social Behaviour

Islam promotes healthy patterns of thought and

social behaviour. The social life of Pakistan derives its inspiration from the Islamic ideals of social justice and social adjustment. In the Pakistani society the unjust distinctions of race, caste, colour or creed get no recognition whatsoever. Nowhere are these artificially-created barriers between man and man allowed to affect the individual or the collective life of the community. Considerations of the merit and the virtues usually determine the choice in friendship, marriage, admission to educational institutions, formation of social and cultural groups and organizations, etc.

The healthy social outlook of the Pakistanis is based on the Quranic directive: "Help one another in righteousness and piety, but help not one another in sin and transgression" (S. v, V. 2). Aggression in any form and in any field of life is categorically disapproved. Pakistani people honour Islamic directives about peace and harmony in their behaviour at home, towards the neighbour and in the community at large. They are warm, frank, friendly and hospitable on the whole. The "down-trodden" and the "out-castes" against whom partiality, hatred or aggression could be directed without social censure are non-existent. Very often clashes are averted and feuds reconciled simply on the belligerent parties being reminded of the standing Islamic injunctions about mutual understanding, goodwill and peace.

Family life in Pakistan is generally free from anxieties, tensions, conflicts and disruptions, so com-

mon in the West. Divorce rate is very low, almost negligible. Children get maximum possible of parental affection and care. The broken home is virtually a non-existing phenomenon. The common pattern of home life is a joint family system, with the parents of the spouses often residing under the same roof. This feature adds to the sources of elderly affection and attention available to the children. Cases of parents indulging in sex irregularities are extremely rare. Similarly, sexual promiscuity and delinquency amongst children is very rare, mainly because of the exercise of sexual restraint by the parents and strong religious disapproval of the unnecessary heterosexual mixing up of the youngsters. Perhaps the only noteworthy instance of a socially-disturbed home, as compared to the average Pakistani home is one wherein, compelled by one factor or the other, the father marries a second time. In such an unfortunate home the atmosphere of constant bickering between the co-wives and their offsprings often threatens the social health of the family. Such a pattern of home life, however, is extremely rare.

The Cultural Basis of Pakistani Politics

Ever since 1947 Islamic culture has been exercising the most decisive influence on the political issues in Pakistan. The Pakistani Muslims believe that a political party with a strong religious orientation is far more reliable than one with an exclusively econo-

mic basis. They are convinced that a religiously-based political organization could provide comprehensive guidance in all spheres of their existence. Consequently, right from 1947 up to the present day no political party lacking in religious foundations has ever made any headway with the masses. All major political parties operating in Pakistan at the moment are thoroughly grounded in Islamic idealism. Their supporters realize fully that they have no future whatsoever in case they ignored or slighted the widespread and deep-rooted public sentiment for Islamic ideals and practices.

The fact needs hardly to be emphasized that the people of Pakistan suffer from no illusions about the Russian Communism or the Anglo-Saxon Democracy. They are fully conscious of the inadequacies of both. "A true Believer cannot accept Communism, as it opposes faith in Allah, the validity of the Quran, the rights of private ownership and other fundamental principles of Islam. At the same time a serious-minded Muslim cannot endorse all of the Western theories about government, economic affairs and education, as he feels that these doctrines have been responsible for imperial aggression, colonial exploitation and the two most disastrous wars in history. Western institutions, moreover, have failed to solve many important problems connected with race, colour, labour, divorce, liquor, vice and graft. Even systems of parliamentary government and the enforcement of the law have been disappointing in many countries

of the West" (68, p. 185). It is, therefore, Islamic socialism and not the Soviet Communism nor the Western Democracy that is inspiring the contemporary political leadership in Pakistan.

In fact, in this field as in others Islam provides an excellent mean between the extremes of dictatorial Communism and liberal capitalism. "In Soviet Russia there is an economic democracy with State socialism. In the Anglo-Saxon world there is a political democracy with individualistic capitalism. In Islam, both politics and economics are subordinated to the ethics of religion and, as a result, there is a spiritual democracy with a balanced combination of free individual enterprise and State moral supervision" (26, p. 413).

ISLAMIC LIBERALISM TOWARDS MINORITIES

Islam advocates a wholesome and an extremely liberal attitude towards the minorities. The Quran guarantees full safeguards against all types of encroachments on the person, property, honour, privacy, freedom and faith of the minorities. Even fostering of any hostile feelings towards any member of a minority group is sternly forbidden.

Liberal Treatment of Minority Groups

This Islamic attitude is reflected in the liberal way the people and the Government of Pakistan are treating the Pakistani minorities—the Christians,

Buddhists, Hindus, Zoroastrians, etc. Members of these minority religious groups are happy and prosperous. They enjoy all the facilities with the Muslims on equalitarian level. They have absolute freedom to conduct the business of their choice, compete for positions in the administration, offer prayers in the place of worship of their liking and in the manner of their preference, and even propagate their religion whenever and wherever they like. Thus, for instance, in almost all parts of Pakistan one would come across in abundance very well-kept worshipping houses of the non-Muslim minorities, their missionary educational institutions, hospitals, spacious administrative offices, etc. The gay-looking non-Muslim missionaries, moving about freely in the towns and villages of Pakistan, is a very common sight indeed.

Cordial Relations Between Muslims and Non-Muslims

The relations between the Pakistani Muslims and non-Muslims have always been most cordial. There are no separate residential pockets, educational institutions, hostels, cafes, restaurants or recreation centres for any of the non-Muslim minority. Muslims and non-Muslims live, work and grow up side by side with each other. There has been no communal riot ever since 1947. This has been so even in the presence of intense provocations when the Muslim minority in a neighbouring country is being persecut-

ed and when there are occasional demands from the more immediately-affected quarters for counter-retaliatory measures. In fact, refraining from communal violence even on such provocative occasions is a genuine proof of the firm determination of the people of Pakistan to adhere to Islamic injunctions about tolerance, peace and harmony even in the most combustible circumstances.

PAKISTANI CULTURE AND THE WORLD

Neither the people nor the Government of Pakistan suffer from any grandiose delusions. Pakistanis do not harbour even the slightest pretensions of being a superior race. Pakistan is a small country and a very humble and law-abiding member of the United Nations. "The keystone of Pakistan's foreign policy is to foster international amity and goodwill and to promote mutual collaboration between the countries of the world. She has always supported the inalienable rights of all peoples, regardless of colour, creed, race, language, for freedom and self-determination" (94, p. 110). The motivating force has invariably been Pakistan's firm belief in the Islamic concept of unconditional equality and fraternity of all mankind.

Basis of Pakistan's Allegiance to U.N.

It is this very belief which forms the basis of Pakistan's strong allegiance to the U.N. and its Charter. "Pakistan is convinced that the United

Nations is a forum for the peaceful settlement of political, economic and social problems of the world. It is the endeavour of Pakistan to strengthen the organization, and to help achieve its noble ideals. Pakistan has faithfully fulfilled her obligations and consistently acted in accordance with the provisions of the Charter of the United Nations" (94, p. 115). She has invariably and wholeheartedly co-operated with all U.N. agencies and actively furthered their policies and projects for the promotion of peace and prosperity of the nations of the world. She has voted consistently in favour of all Resolutions of the U.N. General Assembly "affirming or reaffirming the inalienable right of self-determination and independence of the people of Angola, Mozambique, South West Africa, Kenya, Zanjibar, Southern Rhodesia, Nyasaland, Basutoland, Bechuanaland and Swaziland" (94, p. 115).

Dissemination of Islamic Culture Abroad

Pakistanis believe that other nations of the world could also benefit from the values and wisdom of Islam. They feel convinced that the Islamic culture can bring about a creative revolution in the life of the contemporary humanity by alleviating domestic tensions, social perplexities and international conflicts and thereby pave the way for a sounder and fuller life.

Nonetheless, they are also apprehensive that in

several parts of the modern world Islamic culture is one of the most misinterpreted and most misunderstood cultures. This misunderstanding has been created mainly by the unfavourable literature on Islam authored by those Western orientalists who lack the requisite knowledge of the original sources on Islam. It is really unfortunate that while the Muslims are bound by their religion to honour Jesus Christ as an Apostle of God quite a large number of Western writers still continue to spread ignorance and even hatred about Prophet Muhammad. Such offensive writings have created unfounded and misleading impressions about Islamic religion and culture in the minds of a large sector of the Western people.

Pakistanis have, therefore, been obliged to organize efforts for proper appreciation and dissemination of their culture in as many parts of the world as possible. Pakistan has succeeded in concluding significant cultural treaties with several nations and in establishing Islamic cultural centres in many parts of the world. She is also actively associated with the functioning of similar cultural centres set up by other Muslim states. This aspect of Pakistan's cultural contribution is yet another gesture of goodwill towards the contemporary humanity. In fact, studied against the context of the present era of widespread turmoils and tensions this constructive step by Pakistan is a substantial contribution towards the promotion of mutual understanding, international harmony and lasting peace in the whole of the world.

BIBLIOGRAPHY

A (1-43)

1. Abbot, Freeland: "The Maktab of Bahawalpur," Saturday Review, New York, July 15, 1961.
2. Abu Daud: "Sunan-i-Abi Daud," Vol. I, Matbaat al-Saadat, Egypt, 1950.
3. Ahmad, Fauzia Y.: "Development of Science by Muslims Upto the Eleventh Century A. D," The Dawn, Karachi, September 29, 1963.
4. Ahmad, Hafiz Nazar: "Jaeza Madaras-e-Arabia Islamia Maghrabi Pakistan," Jamia Chistia Trust, Lyallpur, 1960.
5. Ahmad, Jamil-ud-Din: Muslim Political Movement: Early Phase, 135-D/2, P.E.C.H., Karachi, 1964.
6. Ahmad, K. Jamil: Heritage of Islam, Ferozsons, Lahore, 1956.
7. Ahmad, Kazi S.: The Communal Pattern of India, Sh. Muhammad Ashraf, Lahore, 1947.
8. Ibid: A Geography of Pakistan, Oxford University Press, Karachi, 1964.
9. Ahmad, Khurshid (ed): Studies in the Family Law of Islam, Chiragh-e-Rah Publications, Karachi, 1961.
10. Ahmad, Manzooruddin: "Scientific Study of Islamic Theory and Institutions," In: M.A. Salam Ansari (ed.): Social Research in National Development, Pakistan Academy for Rural Development, Peshawar, 1963.
11. Ahmad, Maulana Bashir: "An Analytical Study of Imam Waliullah's Concept of Social Sciences," Proceedings of the Education and Social Sciences Section of the Fifteenth Pakistan Science Conference, Lahore, 1963, Pakistan Association for the Advancement of Science, Lahore, 1963.
12. Ahmad, Nur: Glories of Islam, Ferozsons, Lahore, 1958.

13. Alajna tul-Tarjama Mabashera: Daeera-tul-Maarif al-Islamia, Alajna-tul-Tarjama Mabashara, Cairo, 1933.

14. Al-Gazali, Imam Abi Hamid Muhammad Bin Muhammad: Ihya Uloom-al-Din, Vol. I, Shirkat Maktaba wa Matbaat Mustafa, Albabi al-Halbi wa Auladoho, Egypt, 1939.

15. Al-Hamza: Post-Revolution Pakistani Themes, The Progressive Papers Ltd., Lahore, 1961.

16. Ali, Abdullah Yusaf: The Holy Quran, Vol. I, Sh. Muhammad Ashraf, Lahore, 1938.

17. Ali, Asghar: Quran-e-Kareem Ki Panjabi Tafaseer-o-Tarajam, an M. A. dissertation submitted to the Department of Islamic Studies, University of the Panjab, Lahore, 1960.

18. Ali, Choudhry Rahmat: Pakistan the Fatherland of the Pak Nation, The Pak National Liberation Movement, London, 1947.

19. Ali, M. Basharat: Muslims—The First Sociologists, Maktaba-i-Milliya, Lahore, 1961.

20. Ibid: "Religion and Culture," Proceedings of the Fourteenth Pakistan Science Conference, Peshawar, 1961 (Part III Abstracts), The Pakistan Association for the Advancement of Science, Lahore, 1962.

21. Ibid: "Mosque as a Norm for the Muslim Community," Proceedings of the Education & Social Sciences Section of the Sixteenth Pakistan Science Conference, Lyallpur, 1964, The Pakistan Association for the Advancement of Science, Lahore, 1964.

22. Ali, Muhammad: The Religion of Islam, The Ahmadiyyah Anjuman Ishaat Islam, Lahore, 1950.

23. Ibid: The Holy Quran, Ahmadiyyah Anjuman Ishaat Islam, Lahore, 1951.

24. Ibid: A Manual of Hadith, The Ahmadiyyah Anjuman Ishaat Islam, Lahore, n.d.

25. Ali, Syed Ameer: The Spirit of Islam, Christophers, London, 1955.

26. Ali, Zaki: Islam in the World, Sh. Muhammad Ashraf, Lahore, 1947.

27. Alim, Muhammad Badr: Tarjuman al-Sunnah, Vol. III, Nadva tul-Musanafeen, Delhi, 1956.

28. Al-Tabrizi, Al-Khateeb: Mishkat al-Masabih, Vol. I, (Tr. James Robson), Sh. Muhammad Ashraf, Lahore, 1963.

29. Ibid: Mishkat al-Masabih, Vol. II, Sh. Muhammad Ashraf, Lahore, 1963.

30. Ibid: Mishkat-al-Masabih, Vol. II, (Tr. Allama Sheikh Abdul Haq), Mohammad Saeed & Sons, Karachi, n. d.

31. Ibid: Mishkat al-Masabih, Kutab Khana Rasheediyah, Delhi, n. d.

32. Al-Tirmidhi, Imam Abu Isa: Al-Tirmidhi, Vol. I, Ashah Ul-Matabe, Karachi, n. d.

33. Amin, Mohammad: Wisdom of Prophet Muhammad, The Lion Press, Lahore, 1945.

34. Antonius, George: The Arab Awakening, Hamish Hamilton, London, 1961.

35. Arberry, Arthur J.: The Koran Interpretted, Vol. One, Suras I-XX, George Allen & Unwin Ltd., London, 1955.

36. Arnold T.W.: "Muhammadanism (In India)," In: Encyclopaedia of Religion & Ethics, Vol. VIII, T. & T. Clark, Edinburgh, 1953.

37. Arnold, Thomas and Guilaume, Alfred (eds.): The Legacy of Islam, Oxford University Press, London, 1931.

38. Asad, Muhammad: The Road to Mecca, Max Reinhardt, London, 1954.

39. Ibid: Islam at the Crossroads, Arafat Publications,

Lahore, 1955.

40. Aslam, Kazi Muhammad: "Social Evils—A Survey," In: Report of the Seminar on the Eradication of Social Evils, The Bureau of National Reconstruction, Government of West Pakistan, Lahore, 1961.

41. Auqaf Department: Circular No. XLII (6)—Auqaf-64, dated 31-1-1964, Education Adviser, Auqaf Department, West Pakistan, Lahore, 1964.

42. Azad, Maulana Abul Kalam: The Tarjuman al-Quran, Vol. One, Surat-ul-Fatiha, Asia Publishing House, Bombay, 1962.

43. Aziz, A.: Discovery of Pakistan, Sh. Ghulam Ali & Sons, Lahore, 1957.

B (44 - 60)

44. Baghir, Kamil El: "The Cultural Structure of Islam," In: International Islamic Colloquium Papers, Panjab University Press, Lahore, 1960.

45. Bethmann, Erich, W.: Bridge to Islam, George Allen & Unwin Ltd., London, 1953.

46. Bhargava, K. D.: A Survey of Islamic Culture & Institutions, Kitab Mahal, Allahabad, 1961.

47. Binder, Leonard: Religion & Politics in Pakistan, University of California Press; Berkeley & Los Angeles, 1963.

48. Bolitho, Hector: Jinnah—Creator of Pakistan, John Murray (Publishers) Ltd., London, 1956.

49. Briffault, Robert: The Making of Humanity, George Allen & Unwin Ltd., London, 1919.

50. British & Foreign Bible Society: The Holy Bible, The British & Foreign Bible Society, London, n. d.

51. Brohi, A. K.: "Religious Way of Life," Presidential Address before All Pakistan Islamic Studies Conference,

Peshawar, 1964 (Third Session), Peshawar University Press, 1964.

52. Brown, Percy: Indian Architecture (Islamic Period), D B. Taraporevala Sons & Co., Ltd., Bombay, 1942.

53. Bukhari, Imam Muhammad Bin Ismail: Al-Bukhari, Vol. I, E. J. Brill, Leyden, 1862.

54. Ibid: Al-Bukhari, Vol. II, E.J. Brill, Leyden, 1862.

55. Ibid: Al-Bukhari, Vol. III, E.J. Brill, Leyden, 1863.

56. Ibid: Al-Bukhari, Vol. IV, E.J. Brill, Leyden, 1908

57. Ibid: Sahih Bukhari, (Tr. Mirza Hairat Dehlvi), Ashah al-Matabe, Karachi, n.d.

58. Bukhari, Syed Ghulam Shabbir: Bahawalpur Maktab Scheme, West Pakistan Government Printing Press, Bahawalpur, 1958.

59. Ibid: "Dehi Taraqayati Program Mein Masjid Ka Muqam," Weekly Aftab-e-Mashriq, Bahawalpur, Vol. II, No. 11, 31 May, 1960.

60. Bukhsh, S. Khuda: Contributions to the History of Islamic Civilization, Vol. I, University of Calcutta, 1950.

C (61 - 65)

61. Callard, Keith: Pakistan—A Political Study, George Allen & Unwin Ltd., London, 1957.

62. Cantor, Mortz: Vorlesungen Uber Ceschichte Der Mathematik, Verlag Und Druck Von B.G. Teubner, Leipzig, Berlin, 1924.

63. Central Institute of Islamic Research: "Introducing the Journal", Islamic Studies, Karachi, Vol. I, No. 1, March 1962, pp. 3-4, The Central Institute of Islamic Research, Karachi.

64. Chaghtai, M. Abdullah: Taj Mahal (Agra), Kitab Khana-

i-Nauras, Lahore, 1963.

65. Cornelius, Justice A.R. : Inaugural Address (Iqbal Day, 1951), The Central Iqbal Committee, Lahore, 1961.

D (66 - 72)

66. Denison, J H. : Emotion as the Basis of Civilization, New York, 1928.

67. Djambatan : A Concise History of Islam, Djambatan, Amsterdam, 1957.

68. Dodge, Bayard : Al-Azhar—A Millennium of Muslim Learning, The Middle East Institute, Washington, D.C.; 1961.

69. Donaldson, Dwight M. : Studies in Muslim Ethics, S.P.C.K., London, 1953.

70. Dozy, R. : Spanish Islam, (Tr. F.G. Stokes), Chatto & Windus, London, 1913.

71. Duri, A. A. : "Islamic Culture—An Approach", In : International Islamic Colloquium Papers, Panjab University Press, Lahore, 1960.

72. Durani, F. E. Khan : A Plan for Muslim Educational Reform, Sh. Ghulam Ali & Sons, Lahore, n. d.

E (73-74)

73. Eglar, Zekiye : A Punjabi Village in Pakistan, Columbia University Press, New York, 1960.

74. Erskine, W. & Seyden J. : Memoirs of Babur, Vol. II, Oxford University Press, London, 1961.

F (75-78)

75. Feldman, Herbert : The Land & the People of Pakistan, Adam & Charles Black, London, 1959.

76 Fernan, F. W. : Moslems On the March, (Tr. E. W. Dickes), Robert Hale Ltd., London, 1955.

77. Fyzee, A. A. A. : Islamic Culture, International Book House Ltd., Bombay, 1914.

78. Ibid : A Modern Approach to Islam, Asia Publishing House, Bombay, 1963.

G (79-10:)

79. Galwash, Ahmad A. : The Religion of Islam, Vol. II, Dar-El-Kitab-El-Arabi Press, Cairo, 1961.

80. Gaudefroy—Demombynes, Maurice : Muslim Institutions, (Tr. John P. McGregor from : Les 'Institutions Musalmanes), George Allen & Unwin Ltd., London, 1954.

81. Gibb, H. A. R. (ed.) : Whither Islam ? Victor Gollanez Ltd., London, 1932.

82. Ibid : Mohammadanism—An Historical Survey, Oxford University Press, London, 1949.

83 Ibid : Studies on the Civilization of Islam, (ed : Stanford J. Shaw & William R. Polk), Routledge & Kegan Paul Ltd., London, 1962.

84. Gibb, H. A. R. & Kramers, J. H. : Shorter Encyclopaedia of Islam, E. J. Brill, Leiden, 1953.

85. Government of Pakistan : The Constitution of the Islamic Republic of Pakistan, Ministry of Law, Government of Pakistan, Karachi, 1956.

86. Ibid : The Constitution of the Republic of Pakistan, Ministry of Law & Parliamentary Affairs (Law Division), Government of Pakistan, Karachi, 1963.

87. Ibid : Report of the Commission on National Education, Ministry of Education, Government of Pakistan, Karachi, 1960.

88. Ibid : Census of Pakistan, 1961—Provisional Tables of Population (Bulletin No. 1), Population Census Commission, Ministry of Home Affairs, Government of Pakistan, Karachi, 1961.

89. Ibid : Population Census of Pakistan, 1961—Final Tables of Population—Sex, Urban-Rural, Religion, (Census Bulletin No. 2), Office of the Census Commissioner, Ministry of Home Affairs, Karachi, 1961.

90. Ibid : Population Census of Pakistan, 1961—Economic Characteristics (Census Bulletin No. 5), Office of the Census Commissioner, Ministry of Home & Kashmir Affairs, Home Affairs Division, Karachi, 1961.

91. Ibid : Curriculum for Primary Schools in Pakistan with Detailed Syllabuses, Education Commission's Reform Implementation Unit, Ministry of Education, Government of Pakistan, Karachi, 1961.

92. Ibid : Report of the Curriculum Committee for Secondary Education, Part II, (Classes VI to VIII), Education Commission's Reform Implementation Unit, Ministry of Education & Information (Education Division), Government of Pakistan, Rawalpindi, 1962.

93. Ibid : Report of the Curriculum Committee for Secondary Education, (Classes VI to XII), Education Commission's Reform Implementation Unit, Ministry of Education, Government of Pakistan, Rawalpindi, 1960.

94. Ibid : Pakistan—1962-63, Pakistan Publications, Karachi, 1963.

95. Government of West Pakistan : Academy of Islamic Studies, Quetta—Handbook, Auqaf Department, Government of West Pakistan, 1962.

96. Ibid : Al-Jamia Al-Islamia, Bahawalpur, Auqaf Department, Government of West Pakistan, 1963.

97. Ibid : Dars-e-Islami, Auqaf Department, Government of

West Pakistan, 1963.

98. Ibid : West Pakistan Year Book, 1962, The Directorate of Publications, Research & Films, Information Department, West Pakistan, Lahore, 1962.

99. Ibid : West Pakistan Year Book, 1963, The Directorate of Publications, Research & Films, Information Department, West Pakistan, Lahore, 1963.

100. Grunebaum, G. E. Von (ed.) : Unity & Variety in Muslim Civilization, The University of Chicago Press, Chicago, 1956.

101. Ibid : Islam, Routledge & Kegan Paul Ltd., London, 1961.

102. Gulick, Robert L. : Muhammad the Educator, The Institute of Islamic Culture, Lahore, 1953.

H (103-122)

103. Haim, Sylvia G, (ed.) : Arab Nationalism—An Anthology, University of California Press, California, 1962.

104. Hakim, Khalifa A : Islamic Ideology, Institute of Islamic Culture, Lahore, 1953.

105. Islam and Communism, The Institute of Islamic Culture, Lahore, 1953.

106. Hali, Altaf Husain : Musaddas-i-Hali, Taj Co. Ltd., Lahore, n.d.

107. Hambal, Imam Ahmad bin : Almusnad, Vol. IV, Dar-ul-Maaraf, Egypt, 1950.

108. Hamidullah, Muhammad : The Battlefields of the Prophet Muhammad, The Woking Muslim Mission & Literary Trust, Woking, England, n.d.

109. Haq, Chaudhri Afzal : Pakistan Aur Chhoot, (Tr. Ikram Qamar), Maktaba Urdu, Lahore, n d.

110. Haq, Maulvi Abdul (ed.) : Qamoos al-Kutab Urdu, Vol. I,

(Religion), Anjuman Taraqi-i-Urdu, Pakistan, Karachi, 1961.

111. Hasan, Malik Zafrul : Educating Pakistan, Sh. Muhammad Ashraf, Lahore, 1948.

112. Hastings, James (ed.) : Encyclopaedia of Religion & Ethics, Vol. VII, T. & T. Clark, Edinburgh, 1930.

113. Ibid : Encyclopaedia of Religion & Ethics, Vol. VIII, T. & T. Clark, Edinburgh, 1930.

114. Hitti, Philip K. : History of the Arabs, Macmillan & Co., Ltd., London, 1958.

115. Ibid : The Origins of the Islamic State, Vol. LXVIII, (Introduction to the Translation of al-Baladhuri's Futuh Al Buldan), Columbia University, New York, 1916.

116. Hoyland, John S. : A Brief History of Civilization, Oxford University Press, London, 1925.

117. Hunter, W W. : The Indian Mussalmans, Truber & Co. London, 1961.

118. Husain, Mahmud : "Islamic Culture," In : International Islamic Colloquium Papers, University of the Panjab, Lahore, 1960.

119. Husain, Mahmud et al (eds.) : A History of the Freedom Movement, Vol II, 1831-1905, Part II, Pakistan Historical Society, Karachi, 1961.

120. Husain, Muhammad : East Pakistan—A Cultural Survey, Pakistan P.E.N. Centre, Karachi, 1955.

121. Husain, S. Abid : The National Culture of India, Asia Publishing House Bombay, 1956.

122. Husain, Yusaf : Glimpses of Medieval Indian Culture, Asia Publishing House, Bombay, 1962.

I (123 - 130)

123. Ibn-e-Khaldun : Muqaddama, Maktaba al-Tajjariyya al-

Kubra, Cairo, n.d.

124. Ibn Majah : Sunan al-Mustafi, Vol. I, Matbaat Altazia, Egypt, n.d.

125. Ikram, Shaikh Mohammad : Mauj-i-Kausar, Ferozsons, Lahore, 1958.

126. Ibid : History of Muslim Civilization In India & Pakistan, (ed : S.A. Rashid), Star Book Depot, Lahore, 1961.

127. Ibid (ed) : Saqafat-i-Pakistan, Idara-i-Matbuat-i-Pakistan, Karachi, n.d.

128. Inayatullah, Shaikh : "Islamic Culture : Its Origin, Growth & Character," In : International Islamic Colloquium Papers, Panjab University Press, Lahore, 1960.

129. Iqbal, Javid : The Ideology of Pakistan and its Implementation, Sh. Ghulam Ali & Sons, Lahore, 1959.

130. Iqbal, Mohammad : The Reconstruction of Religious Thought in Islam, Sh. Muhammad Ashraf, Lahore, 1944.

J (131 - 134)

131. Jaffar, S.M. : Some Cultural Aspects of Muslim Rule in India, S. Muhammad Sadiq Khan, Publisher, Peshawar, 1950.

132. Jalbani, Ghulam Hussain : Shah Walli Ullah Ki Taaleem, Shah Walli Ullah Academy, Hyderabad, 1963.

133. Jazri, Allama Muhammad bin (ed.) : Hisn-i-Haseen, (Tr. Maulana Muhammad Abdul Aleem Nadvi), Ashah-ul-Matabe, Karachi. 1957.

134. Jones, L. Bevan : The People of the Mosque, Baptist Mission Press, Calcutta, 1959.

K (135 - 150)

135. Kandhalvi, Muhammad Idris : Al-Taaleeq Al-Sahih,

Matbaa Al-Etedal, Damascus, 1354 A.H.

136. Kaye, J. W. and Malleson, G.B.: History of the Indian Mutiny of 1857-8, Vol. II, Longmans, Green & Co., London, 1906.

137. Keay, F E.: A History of Education in India & Pakistan, Oxford University Press, Calcutta, 1959.

138. Khadduri, Majid: War & Peace in the Law of Islam, The John Hopkins Press, Baltimore, 1960.

139. Khaliquzzaman, Choudhry: Pathway to Pakistan, Longmans, Green & Co. Ltd., Lahore, n.d.

140. Khan, Abdul Waheed: India Wins Freedom—The Other Side, Pakistan Educational Publishers, Ltd., Karachi, 1961.

141. Khan, Aman Ullah: "Pioneering Muslim Contributions to the Science of Tradition and its Influence on History," Proceedings of the Education & Social Sciences Section of the Fifteenth Pakistan Science Conference, Lahore, 1963, Pakistan Association for the Advancement of Science, Lahore, 1963.

142. Ibid: "A Critical Appraisal of al-Tabari's Contribution to Muslim Historiography," Proceedings of the Education & Social Sciences Section of the Sixteenth Pakistan Science Conference, Lyallpur, 1964, The Pakistan Association for the Advancement of Science, Lahore, 1964.

143. Khan, Chaudhri Nazir Ahmad: "A Commonwealth of Muslim States," The Pakistan Times, Lahore, March 27, 1964.

144. Khan, Fazal Muqeem: The Story of the Pakistan Army, Oxford University Press, Dacca, 1963.

145. Khan, Liaqat Ali: In: The Constituent Assembly of Pakistan Debates, Vol. V, No. 1, The Manager of Publications, Government of Pakistan, Karachi, 1949.

146. Khan, Mohammad Abdur Rahman: A Brief Survey of

Muslim Contribution to Science & Culture, Sh. Muhammad Ashraf, Lahore, 1946.

147. Khan, Mohibbul Hasan : History of Tipu Sultan, The Bibliophile Ltd., Calcutta, 1951.

148. Khan, Muhammad Zafrullah : Islam—Its meaning for Modern Man, Routledge & Kegan Paul, London, 1962.

149. Khan, Sir Syed Ahmad (ed.): Toozuk-i-Jehangiri, (Tr. Saleem Wahid Saleem), Majlis-i-Taraqi-i-Adab, Lahore, 1960.

150. Karaemer, Hendrik : World Cultures & World Religions; The Coming Dialogue, Lutterworth Press, London, 1960.

L (151 - 158)

151. Lane, Edward William : Arabic-English Lexicon, Book I, Part 4, Frederick Ungar Publishing Co., New York, 1956.

152. Latif, Syed Abdul : Islamic Cultural Studies, Sh. Muhammad Ashraf, Lahore, 1947.

153. Ibid : Bases of Islamic Culture, Institute of Indo-Middle East Cultural Studies, Hyderabad, India, 1959.

154. Levy, Reuben : The Social Structure of Islam, Cambridge University Press, Cambridge, 1957.

155. Lewis, Bernard : The Arabs in History, Hutchinson's University Library, London, 1950.

156. Lewis, Bernard et al (eds.) : The Encyclopaedia of Islam, Vol. I, Fasciculus 14, E.J. Brill, Leiden, 1958.

157. Lichtenstadter, Ilse : Islam & the Modern Age, Bookman Associates, New York, 1960.

158. Linck, Orville F. : A Passage Through Pakistan, Wayne State University Press, Detroit, 1959.

M (159 - 178)

159. MacDonald, Duncan Black : "Islamic Institutions," In :

Encyclopaedia Britannica, Vol. 12, (eds. Walter Yust et al) Encyclopaedia Britannica Ltd., London, 1957.

160. Mahajan, V.D. : The Muslim Rule in India, S. Chand & Co., Delhi, 1962.

161. Mahmud, Makhdumzada Syed Hussain : A Nation is Born, Lahore, 1958.

162. Mahmud, S.F. : The Story of Islam, Oxford University Press, London, 1959.

163. Majlis-i-Islamiyat : A Catalogue of Books on the Life and Teachings of Prophet Muhammad, Islamia College (Civil Lines), Lahore, 1963.

164. Majlis-i-Talba-i-Qadeem : Fehrist-i-Maqalat (Biblicgraphy of Research Papers), 1952-1962, Department of Islamic Studies, University of the Panjab, Lahore, 1962.

165. Malik, Muhammad Aslam : Quran Ke Urdu Tarajam Ka Jaeza, an M.A dissertation submitted to the Department of Islamic Studies, University of the Panjab, Lahore, 1955.

166. Ibid : "Our Life Problems & the Mosque Sermons", Proceedings of the Education, Sociology & Psychology Section of the Fourteenth Pakistan Science Conference, Peshawar, 1962, Pakistan Association for the Advancement of Science, Lahore, 1962.

167. Ibid : "A Critical Analysis of Some Basic Problems of the Contemporary Life and Outlines of Corresponding Responsibilities of the Muslim Thinkers", Proceedings of the Education & Social Sciences Section of the Fifteenth Pakistan Science Conference, Lahore, 1963, Pakistan Association for the Advancement of Science, Lahore, 1963.

168. Ibid : "A Perspective Examination of the Role of Tradition in the Preservation & Dissemination of Knowledge", Proceedings of the Education & Social Sciences Section of the 16th Pakistan Science Conference, Lyallpur, 1964, Pakistan Association for the Advancement of Science, Lahore, 1964.

169. Margoliouth, D.S. : Mohammadanism, William & Norgate, London, n.d.

170. Mateen, A.T M. Abdul & Khan, Muhiuddin : Islamic Academy, Dacca—Constitution, The Islamic Academy, Dacca, 1960.

171. Muadoodi, Syed Abu al-Ala : Masala-I-Malkiyat-I-Zameen, Maktaba Jamaat Islami, Lahore, 1950.

172. Ibid : Tafheem ul-Quran, Vol. I, Maktaba Taameer-i-Insaniyat, Lahore, 1961.

173. Ibid : "Economic & Political Teachings of the Quran", In : A History of Muslim Philosophy, Vol. One, Otto Harrassowitz, Weisbaden, Germany, 1963.

174. Ibid : The Political Theory of Islam, Markazi Maktaba Jamaat-i-Islami, Pakistan, Lahore, n d.

175. McDonough, Sheila : Pakistan & the Modern West, Sh. Ghulam Ali & Sons, Lahore, 1960.

176. Milli Egitim Basimevi, Islam Ansiklopedisi, Milli Egitim Basimevi, Istanbul, 1940.

177. Muir, William : The Caliphate, Its Rise, Decline and Fall, John Grant, Edinburgh, 1915.

178. Muslim, Muhammad Bakhsh : "Reform of Customs," In : Report of the Seminar on the Eradication of Social Evils, The Bureau of National Reconstruction, Government of West Pakistan, Lahore, 1961.

N (179-184)

179. Nadawi, Abdul Hasan Ali : Islam and the World, (Tr. Muhammad Asaf Qidwai), The Academy of Islamic Research & Publications, Lahore, n.d.

180. Nadvi, Abu al-Hasanat : Hindustan Ki Qadeem Islami Darsgahein, Vakeel Book Depot, Amritsar, 1341 A.H.

181. Nadvi, Syed Muzaffar-ud-Din : Muslim Thought And Its Source, Sh. Muhammad Ashraf, Lahore, 1960.

182. Nehru, Jawaharlal : An Autobiography, The Bodley Head Ltd., London, 1953.

183. Nicholson, R.A. : A Literary History of the Arabs, The Cambridge University Press, Cambridge, 1962.

184. Nizami, Khaleeq Ahmad (ed.) : Shah Walli Ullah Ke Siyasi Maktubat, M.U. Press, Aligarh, 1950.

O (185-186)

185. O'Connol, John W. : Objectives Resolution—Past, Present & Future—an M.A. Thesis submitted to the Department of Islamic Studies, University of the Panjab, Lahore, 1952.

186. O'Leary, De Lacy : How Greek Science Passed to the Arabs, Routledge & Kegan Paul Ltd., London, 1951.

P (187-200)

187. Padwick, Constance E. : Muslim Devotions, S.P.C.K., London, 1961.

188. Pakistan Publications : Struggle for Independence, 1857-1947, Pakistan Publications, Karachi, 1958.

189. Ibid : Speeches—Quaid-i-Azam Mohammad Ali Jinnah, Pakistan Publications, Karachi, n.d.

190. Panjab University Press : Courses of Reading & Outlines of Tests—Master of Arts Examinations, 1962, 1963, 1964, University of the Panjab, Lahore, 1962.

191. Ibid : Syllabi & Courses of Reading for Part I (First Year), Examination of the B. A. & B. Sc. Honours Course to be held in 1963, University of the Panjab, Lahore, 1962.

192. Ibid : Syllabi & Courses of Reading for Part II (Second Year), Examination of the B. A. & B. Sc. Honours Course

to be held in 1964, University of the Panjab, Lahore, 1963.

193. Ibid : Changes in the Syllabi and Courses of Reading for Parts I & II (First & Second Year) Examination of the B. A. & B. Sc. Pass Two-Year Degree Course to be held in 1962-1963, University of the Panjab, Lahore, 1963.

194. Parrinder, Geoffrey : Comparative Religion, George Allen & Unwin, Ltd., London, 1962.

195. Pedersen, Johs : "Origin of the Mosque", In : The Encyclopaedia of Islam, Vol. III, E. J. Brill, Leiden, 1936.

196. Ibid : "The Mosque as an Educational Centre", In : The Encyclopaedia of Islam, Vol. III, E.J. Brill, Leiden, 1963.

197. Pickthall, Muhammad Marmaduke : Islamic Culture, Ferozsons, Lahore, n.d.

198. Pike, Royston : Encyclopaedia of Religion and Religions, George Allen & Unwin Ltd., London, 1951.

199. Pirzada, Syed Sharif-ud-Din : Evolution of Pakistan, The All-Pakistan Legal Decisions, Lahore, 1963.

200. Publication Department : Shah Walliullah Academy, Publication Department, Shah Walliullah Academy, Hyderabad, n.d.

Q (201-204)

201. Qureshi, I.H. : The Development of Islamic Culture in India, Sh. Muhammad Ashraf, Lahore, 1946.

202. Ibid : The Pakistani Way of Life, William Heinemann Ltd., London, 19:7.

203. Ibid : The Muslim Community of the Indo-Pakistan Sub-continent (610-1947)—A Brief Historical Analysis, Mouton & Co., The Hague, 1962.

204. Ibid : Pakistan—An Islamic Democracy, Institute of Islamic Culture, Lahore, n. d.

R (205-230)

205 Rafi-ud-Din, Mohammad : Islam Ka Nazriya-e-Taaleem, Institute of Islamic Culture, Lahore, 1955.

206. Ibid : "Eradicate Intellectual Secularism To Save Humanity," Presidential Address to the Socio-Philosophical Section of the All Pakistan Islamic Studies Conference, University of Sind, Hyderabad, 1963.

207. Rahman, F. : "The Influence of Islam on Modern Civilization," Presidential Address to All-Pakistan Islamic Studies Conference, 1963, University of Sind, Hyderabad, 1963.

208. Rahman, Fazlur : New Education in the Making in Pakistan, Cassell & Company Ltd , London, 1953.

209. Ibid : Pakistan : One and Indivisible, Pakistan Educational Publishers, Ltd., Karachi, 1960.

210. Rahman, Justice S.A. : Presidential Address (Iqbal Day, 1964), The Central Iqbal Committee, Lahore, 1964.

211. Rashid, Sh. Abdur : Presidential Address to the Fourteenth Session of the Pakistan History Conference, Peshawar, 1964, The Sunbeam Art Press, Lahore, 1964.

212. Rauf, Abdur : "Philosophy of Prayer," The Panjab Educational Journal, Lahore, Vol. XLVI, No. 4, 1951.

213. Ibid : "The Child & the Mosque," The Panjab Educational Journal, Lahore, Vol. L, No. 9, 1955.

214. Ibid : "Book Awareness Through Mosque Libraries," Information Bulletin on Reading Materials, Vol. II, No. 2, 1960. UNESCO Regional Centre, Karachi, 1960.

215. Ibid : "Democracy & Religion," The West Pakistan, Lahore, No. 7, Vol. III, April 1960.

216. Ibid : Dynamic Educational Psychology, Ferozsons Ltd., Lahore, 1962.

217. Ibid : Bachun Ki Nafsiyat, Ferozsons Ltd , Lahore, 1962.

218. Ibid : Bachun Ke Liye Quran, West Pakistan Publishing Co. Ltd., Lahore, 1963.

219. Ibid : "The Nation-Building Role of the Mosque," The Panjab Educational Journal, Lahore, Vol. LVII, Nos. 2 & 3, 1963.

220. Ibid : "The Role of a Social Scientist in the Atomic Age," The Panjab Educational Journal, Lahore, Vol. LVII, No. 4, 1963.

221. Ibid : "An Analytical Review of the Contributions of the Early Muslims to the Development of Western Science & Culture," Proceedings of the Education & Social Sciences Section of the Sixteenth Pakistan Science Conference, Lyallpur, 1964, The Pakistan Association for the Advancement of Science, Lahore, 1964.

222. Ibid : "The Friday Sermon & the Life," The Panjab Educational Journal, Lahore, Vol. LVII, No. 9, 1964.

223. Ibid : "Islamic Literature in Pakistan," The Pakistan Times, Lahore, April 10, 1964.

224. Ibid : "Role of Muslim Spain," The Pakistan Times, Lahore, May 8, 1964.

225. Rizvi, Begum Firdaus : Pakistan Defined, Sh. Muhammad Ashraf, Lahore, n.d.

226. Ronart, Stephan & Ronart, Nandy : Concise Encyclopaedia of Arabic Civilization, Djambatan, Amsterdam, 1959.

227. Rosenthal, E.I.J. : Political Thought in Medieval Islam, Cambridge University Press, Cambridge, 1958.

228. Rosenthal, Franz : A History of Muslim Historiography, E.J. Brill, Leiden, 1952.

229. Ibid : The Muslim Concept of Freedom, E.J. Brill, Leiden, 1960.

230. Roushani, Abul Fazal Mohammad Mujibur Rahman : "Nazrul—The Rebel Poet," The Pakistan Times, Lahore, April 10, 1964.

S (231-256)

231. Saiyidain, K. G. : Iqbal's Educational Philosophy, Sh Muhammad Ashraf, Lahore, 1954.

232. Sarwar, Al-Haj Hafiz Ghulam : Philosophy of the Quran, Sh. Muhammad Ashraf, Lahore, 1960.

233. Sattar, Maulana Abdus : Tareekh-i-Madrasah-i-Alia (1781-1959), Secretary Research & Publications, Madrasah-i-Alia, Dacca, 1957.

234. Sayed, Khalid bin : Pakistan—The Formative Phase, Pakistan Publishing House, Karachi, 1960.

235. Schacht, Joseph : "Islam," In : Encyclopaedia of Social Sciences, Vol. 8, (eds. Edwin R.A. Seligman & Alvin Johnson), The Macmillan Co., New York, 1957.

236. Secretary Research & Publications Committee : Madrasah-i-Alia, Dacca—Past & Present, Research & Publications Committee, Madrasah-i-Alia, Dacca, 1960.

237. Servier, André : Islam and the Psychology of the Musulman, (Tr. A.S. Moss-Blundell), Chapman & Hall Ltd., London, 1924.

238. Shafi, Mohammad, et al (eds.) : Urdu Encyclopaedia of Islam, Vol. IV, Fascicule 11, University of the Panjab, Lahore, 1961.

239. Sharif, M. Raihan : Islamic Social Framework, Orientalia, Lahore, 1954.

240. Sheikh, M. Saeed : Studies in Muslim Philosophy, Pakistan Philosophical Congress, Lahore, 1962.

241. Shushtery, A.M.A. : Outlines of Islamic Culture, The Bangalore Printing & Publishing Co. Ltd., Bangalore, 1955.

242. Siddiqi, Allama Alauddin : "Islam & Other Religions," Presidential Address to All-Pakistan Islamic Studies Conference, 1963, University of Sind, Hyderabad, 1963.

243. Ibid : "Haj : Symbol of Unity for World Peace," The Pakistan Times, Lahore, 23 April, 1964.

244. Siddiqi, Bashir Ahmad : "The Holy Quran as a Source of Inspiration for the Development of Sciences," Proceedings of the Education & Social Sciences Section of the Sixteenth Pakistan Science Conference, Lyallpur, 1964, The Pakistan Association for the Advancement of Science, Lahore, 1964.

245. Siddiqi, M. Mazhar-ud-Din : Development of Islamic State & Society, Institute of Islamic Culture, Lahore, 1956.

246. Siddiqi, M. Razi-ud-Din : Welcome Address, Proceedings of the Twelfth Pakistan Science Conference, Hyderabad, January 1960 (Part I), The Pakistan Association for the Advancement of Science, Lahore, 1960.

247. Siddiqi, M.Z. : "Islamic Culture, What Do We Mean By It?" In : International Islamic Colloquium Papers, Panjab University Press, Lahore, 1960.

248. Sleeman, W.H. : Rambles & Recollections of An Indian Official, Vol. II, J. Hatchard & Son, London, 1944.

249. Smith, W.C. : Modern Islam in India—A Social Analysis, Victor Gollanez Ltd., London, 1946.

250. Ibid : Islam in Modern History, Princeton University Press, Princeton, 1957.

251. Ibid : Pakistan as An Islamic State, Sh. Muhammad Ashraf, Lahore, 1962.

252. Spear, Percival and Ikram, S.M. : The Cultural Heritage of Pakistan, Oxford University Press, Karachi, 1955.

253. Spengler, Oswald : The Decline of the West, (Tr. Charles

Francis Atkinson), George Allen & Unwin Ltd , London, 1954.

254. Stephan, Ian : Pakistan, Ernest Benn Ltd., London, 1963.

255. Suleri, Z.A. : Pakistan's Lost Years, Progressive Papers Ltd., Lahore, 1962.

256. Symonds, Richard : The Making of Pakistan, Faber & Faber, London, 1950.

T (257 - 260)

257. Tinker, Hugh : India & Pakistan, Pall Mall Press, London, 1962.

258. Toynbee, Arnold J. : A Study of History, (Abridgement of D.C. Somervell), Oxford University Press, London, 1951.

259. Ibid : Civilization on Trial, Oxford University Press, London, 1957.

260. Ibid : East to West, the Oxford University Press, London, 1958.

U (261 - 263)

261. Ullah, Shah Walli : Hujja-tul-Allah-ul-Baleghah, Part I, (Tr. Maulana Abdur Rahim), Qaumi Qutab Khana, Lahore, 1962.

262. Ibid : Lamaat, (ed Ghulam Mustafa Qasmi), Shah Walli Ullah Academy, Hyderabad, 1963.

263. United Nations: Charter of the United Nations and Statute of the International Court of Justice, Department of Public Information, United Nations, New York, n.d.

V (264 - 265)

264. Vahid, S.A. : "Iqbal as a Politician," The Pakistan Times, Lahore, April 21, 1964.

265. Verhoeven, F.R J. : Islam, Routledge & Kegan Paul, London, 1962.

W (266 - 269)

266. Waheed, A. : The Evolution of Muslim Education, Feroz Printing Works, Lahore, n.d.

267. Waheed, K. Abdul : The Spirit of Islamic Culture, Iqbal Academy, Lahore, 1944.

268. Walzer, Richard : Greek Into Arabic, Bruno Cassirer (Publishers) Ltd., Oxford, 1962.

269. Williams, L.F. Rushbrook : The State of Pakistan, Faber & Faber, London, 1962.

Y (270 - 272)

270. Yusaf, Muhammad : "A Perspective Study of the Roots of the Current Teddy-Trends in the Contemporary Younger Generation of Pakistan," Proceedings of the Education & Social Sciences Section of the Fifteenth Pakistan Science Conference, Lahore, 1963, Pakistan Association for the Advancement of Science, Lahore, 1963.

271. Yusaf, S.M. : Some Aspects of Islamic Culture, Institute of Islamic Culture, Lahore, 1961.

272. Yust, Walter (ed.) : Encyclopaedia Britannica, Vol. 15, Encyclopaedia Britannica, Ltd., London, 1957.

Z (273)

273. Zaman, Waheed-uz : Towards Pakistan, Publishers United Ltd., Lahore, 1964.

INDEX

Note:—The titles of books, journals and periodicals are given in italics.